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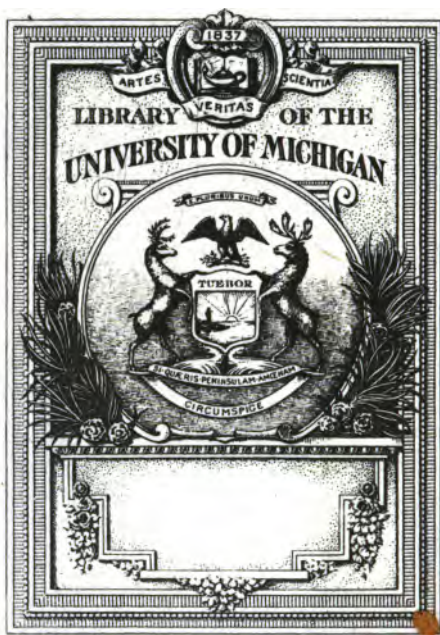
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THE GIFT OF
Mrs. George Campbell.

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THE MYSTIC STAR:

A MONTHLY MAGAZINE

DEVOTED TO

FREEMASONRY AND ITS LITERATURE,

JAMES BILLINGS, Editor,

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H. McQuinn

THE MYSTIC STAR.

January--1873.

ADDRESS.

We present the following extract of an address delivered by the late M. W. P. G. M. BENJAMIN BROWN FRENCH:

"Freemasonry is an old institution. For hundreds of years tongues have been wagging and pens have been scratching in mighty efforts to enlighten the minds of men on this great subject.

A Masonic Library counts its volumes by thousands, and every conceivable view of the duties, customs, laws, and general appertainings of the noble craft, may be found without much search in good, fair print, and it requires no grand lecturer to instruct the Brotherhood outside of the prescribed formula, which is, or should be familiar to us all.

I have performed my full portion of this tongue service and pen service. I have, I fear, too often encroached on the old and able writers on Freemasonry, and, it may be, have sometimes given my listening brethren *their* ideas, believing them to be my own.

I desire this evening to submit to your consideration something new, and it has been a matter of no small difficulty for me to choose a theme with the hope that it may be interesting.

My own Masonic experiences and reminiscences present themselves, and taking all the risk of being subjected to the charge of egotism, I shall make them the subject of my present remarks.

I am not only an old man, but also an old Mason. I have been considerably more than forty years a member of the Order, and almost from the day of my becoming a Master in 1825-6 to this, I have been in some capacity of workmanship in the Masonic harness.

I shall try to give some interest to the passing hour this evening by recounting some things that I have done, and some things that I have seen during those years of craftsmanship.

A very considerable portion of my boyhood was passed in North Yarmouth (now Yarmouth), in the State of Maine. In the neigh-

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borhood where I resided dwelt a ship captain, a generous, noble-hearted man, and a leading Freemason. His children attended the academy with me, and were my friends and playmates. I became intimate with his family, and came to love him as if he had been a near relative of my own. He was stricken down with consumption and died, and I can asseverate that at least one sincere mourner followed his remains to the grave.

He was buried with Masonic honors. It was the first Masonic funeral I ever witnessed, and it made an impression upon my young mind which time can never eradicate.

The white gloves and aprons, the collars and jewels, the rods of the Stewards, reverently crossed above the uncovered heads of the brethren at every turning, the procession with all its mystic paraphernalia, the circle around the open grave, the symbolic broken chain of fraternal affection, the depositing of the white lamb-skin apron and the evergreen, the solemn words of the Worshipful Master, and the response of the surrounding brethren, the impression given of the grand honors, all, too, in honor of a man I had loved, and whose death I so sincerely mourned, had upon my feelings an effect which led me to form a resolution, standing at the side of that good man's grave, that when the first opportunity should present after I should reach man's estate, I would become a Freemason.

There probably are not many, perhaps, there is not one in the audience, who cannot carry his memory back to some occurrence of his younger life, simple and trifling in itself, that had a marked influence on all his following existence. It is almost wonderful to trace back events of a lifetime to some circumstance or perhaps accident that hardly excited a comment or even a thought at the time, but on which was hinged in some lives the most startling and soul-stirring events. We are all the children of circumstances, and our lives hang continually upon a chance.

To return to myself, the resolution formed by me, as just stated, was not forgotten. Still four years of my manhood had passed away before it was possible for me to fulfill it.

At about the age of twenty-five I settled down in the practice of my profession in the Town of Sutton, in New Hampshire. In the adjoining town of New London, five miles from my residence, was King Solomon's Lodge of Free and Accepted Masons. A good and worthy member of that Lodge resided next door to me, and I lost no time in making through him application to become a member of the Order. One month elapsed when I was duly accepted and made an entered apprentice Mason.

Among the by-laws of that good old Lodge was one providing that if an apprentice made himself so absolutely perfect in the lecture of that degree in a single month, that he could arise in the Lodge Room, and repeat it, he should be immediately passed on.

If not, he must wait three months, and the same rule was applied between the fellow craft's and the Master's degrees. I complied strictly with the rule, and in two months from the day that I was made an apprentice, I was raised to the sublime degree of a Master Mason.

I have seen many proud days in my life, but never a prouder one than when I stood among the brethren of King Solomon's Lodge a Free and Accepted Master Mason. And ere another month had passed away I had perfected myself in the lecture of that degree.

Our lodge room was situated in the business center of the town, and the members were scattered for miles around, many of them residing in towns adjacent, rendering it necessary that we should hold our communications in the day time, and, if I do not misrecollect, *high twelve* was our regular hour of meeting. There was invariably a call from labor to refreshment during each communication, and there was no sham I assure you about the refreshment of which we partook. It was the real genuine article, both as regards eating and drinking, but it never went a single hair's breadth beyond the bounds of the strictest propriety. No one ever converted the hours of refreshment into intemperance and excess.

We had amongst us an old and respected and beloved brother of the same patronomic as myself, but in no way related to me. Green French was his name, venerable in years, strict in every principle of the Order, as pure in heart as any mortal I ever knew, and as *tee total* in his ideas of temperance as our Bro. Cammack himself. I believe I need go no further, and I am again and again reminded of him by that good brother. He was my friend through all the degrees and I looked up to him and revered him as if he had been my father.

In his presence no brother dared be intemperate, even if he had the desire.

If it is permitted to the spirit of just men made perfect to look down from the Grand Lodge above, and bless those whom they loved in life, I only pray that his pure spirit may look down and renew the blessings that he so cordially bestowed upon me then! In those days we usually closed our labors about sundown, and I reached my home, about five miles away, early in the evening.

For the two years that I was a member of that Lodge I do not think I ever missed a regular communication when I was at home, and I cannot pass over the memory of those worthy brethren who then stood at my side without paying a *small tribute to their virtues and their truths*. They were mostly hard-handed respectable farmers or mechanics; men of excellent standing, well to do in the community, of good sound common sense and of good education.

They all loved Masonry, understood its workings well and administered it in its purity.

Nearly all of them have gone to their last resting places on earth. I know of only one who yet remains, and he, then the Master of the Lodge, now holds a position on a judicial bench in a Western State, honored and respected in his old age. I met him at Cleveland, Ohio, in 1860, when attending the inauguration of the Perry Monument, and that meeting, after a separation of more than thirty years, was a source of great pleasure, interest and satisfaction to us both. As it is barely possible that some of the brethren present may know this aged and worthy Brother, I will say that his name is Moses J. Harvey.

* * * * *

In September, 1827, I changed my residence from Sutton to Newport, New Hampshire. As soon as it was possible, after that change, I severed my connection with King Solomon's Lodge and affiliated with Corinthian Lodge at Newport.

There I met a class of men differing in many particulars from those with whom I had been associated. Newport was the third town of Sullivan County, and a place of considerable importance and of much business.

Corinthian Lodge was composed mainly of merchants, mechanics, lawyers and doctors. It prided itself in being very select and exceedingly respectable, and all its surroundings were of the first order.

I entered with all the zeal of a neophyte into my new Masonic relations and associations, and I think within the first year of my residence at Newport, was elected Senior Warden of the Lodge. I never held any office below that; this election made me a member of the Grand Lodge of New Hampshire, the annual communications of which I always attended from that time until I left the State.

In 1829 I was elected Master of Corinthian Lodge, and the next year was appointed District Deputy Grand Master over five Lodges in the vicinity of my residence. In 1831, 2 and 3 I filled the office of Grand Marshal of the Grand Lodge.

As D. D. G. M. I had an opportunity to serve somewhat of an apprenticeship to what I did not then foresee, and should have been astonished had it been predicted, my Grandmastership here.

Up to 1833 I endeavored to perform faithfully every Masonic duty. Our Lodge met regularly, although in consequence of the anti-Masonic whirlwind that was then disgracing the land, almost every Masonic body had closed its doors.

The printed records of the Grand Lodge of New Hampshire will show how punctually I attended its sessions, and how I performed the duties assigned to me.

In December, 1833, I came to this city, and held at that time the

office of Grand Marshal of the Grand Lodge of N. H., and also that of Master of Corinthian Lodge.

That Lodge became dormant soon after I left Newport and was never revived. I was its last Master. Mount Vernon Lodge has since been removed from Washington in the same county to Newport, where it is now in a flourishing condition.

At the time I came to Washington, the sirocco of Anti-Masonry was raging. I was not amongst those who cowered beneath its baleful reign. I knew too well what Freemasonry was to fear its overthrow. I believed that its foundations were laid too deep to be rooted up, and that its superstructure had stood the tempest of too many years to be prostrated by the breath of an unholy league of political tricksters. Thus believing I pursued my Masonic course steadily forward, endeavoring to make myself useful among the Brotherhood, and bidding defiance to all who sought to prostrate an institution which counted its existence by thousands of years!

Soon after my arrival in Washington, I sought to make myself at home among the craft here, but circumstances which I need not detail, led me to believe that unless I could call to my aid the tongues of angels, my presence would be of very little service, so I refrained for several years from any active participation in the Freemasonry of the District of Columbia.

I never forgot, however, that I was a Mason, and when I found that a Lodge was about to be formed, with a promise that it should take a proper stand on the great principles of the Order, I manifested a desire to become a member of it and did so, and although my name will not be found among the little band of brethren who formed National Lodge No. 12, it will be found among the very first who affiliated with that Lodge under the Mastership of that brave man and good Mason, James Shields.

The first Annual Communication of the Grand Lodge that took place after the formation of National Lodge, was on the 3d day of November, 1846, at which I happened to be one of the Representatives of National Lodge, and to my utter astonishment on proceeding to the election of Grand Officers I was elected Grand Master.

The meetings of our Grand Lodge then commenced at 10 o'clock, A. M., and about one P. M., the body was called from labor to refreshment for an hour. I went with a brother to his house to dine with him, and we were detained somewhat beyond the hour. On re-entering the Grand Lodge we found the brethren engaged in a ballot for Grand Master. On the announcement of the vote, I for the first time heard my own name as one of the candidates. I made an attempt to rise with the purpose of declining, but was absolutely held in my seat by two brethren who implored me to suffer my name to be used in one more ballot, which I did and was elected. I merely mention this fact to show you how very unexpectedly, and

how against my own wishes I was placed in the high office which I held so long.

My first inquiry was into the affairs of the Grand Lodge, and I found them not in the most healthy condition. I found that for years the Grand Visitations had been neglected, and that the Grand Lodge had exercised but little, if any supervision over its subordinates, and in my inaugural address at the installation meeting in December 1846, I took occasion to say, that "The visitation of the several Lodges should not be overlooked."

At that time many members of Congress attended the meetings of our Grand Lodge, and some of them having expressed a desire to witness a visitation, I appointed one to National Lodge at an early day of the succeeding year, and I have seldom seen a more crowded or a more interested assemblage of the Craft here within the Lodge Room, than we had at that Visitation. Some of the oldest and best Freemasons in the United States were present. Then commenced a series of Grand Visitations which I take pride in saying have continued regularly to this day.

From that day onward the printed records of the proceedings of the Grand Lodge will show what I have done as a member of that body, and there are some left amongst us who have witnessed and watched my Masonic course, and who I doubt not could give a better history of it than I can myself.

My address to which I have just alluded closed with the following words: "Our institution is not of to-day nor of yesterday, it is of all past-time, it can never die. It may be as it has been depressed for a season, but the hand of Omnipotence reared it and will sustain it through all time to come. We are of the number of its keepers now, the sacred institution is partly in our hands, and oh! how ought we to deem ourselves honored by being made partakers of so sacred a trust. Let us guard it as we would the apple of our eye, and transmit it inviolate and perfect into the keeping of our posterity."

Twenty-three years ago I used that language. I did my utmost to act in accordance with it, and think I may say that I did something toward carrying out the suggestion then made. I now reiterate what I then said, and as it will not be for me to aid you much longer in the good work, I must leave with you, my younger brethren, not only the wish and the desire, but the solemn charge of an old Brother, to transmit this sacred institution inviolate and perfect into the keeping of your posterity.

I have been ever, from my first induction into Freemasonry, a strong advocate for retaining entirely unchanged all the ancient language, forms and ceremonies of the Order. I have always felt that I was solemnly bound not in any wise to remove the ancient Landmarks. No one knows better than I do that some of the

language is homely and perhaps it grates harshly on the well educated ear, but what if it does, it expresses generally with great strength and terseness the intended idea, and we had far better retain it as it is, than change it, and thereby open a door to hundreds of innovations which ere long would so modernize the ancient lectures that a Brother of fifty years standing would scarcely recognize them as belonging to the Order!

Once I was very familiar with all the lectures of the first three degrees, and I have a very vivid recollection of my admiration of the language generally in which they were expressed the first time I ever listened to them. I do not now pretend to remember all those lectures verbatim, although the general scope of them is as clear in my mind as it ever was. If I could remember them perfectly, I could not discuss them in writing here. But the monitory portion which is open to the world is no whit in advance of the esoteric, and where can be found grand ideas better expressed and more appropriately and more beautifully symbolized than in the description of the apron, the working tools, and the various other explanations which "he that runs may read?"

In another respect I very much regret that the innovation is at work.

Read where you may and you will find nothing in the English language that surpasses in beauty and simplicity our grand old burial service. But young America could not rest till it was modernized, and the beautiful, simple, is merged in the elaborate, ornate, much as I think to the detriment of the former.

In the commencement of this address I spoke of the circle around the open grave. Up to the time of my first Grandmastership, I never witnessed a Masonic funeral when that beautiful and impressive ceremony was not performed, and in the many melancholy ceremonies of that kind at which I presided during the six years that I formerly held the gavel of the Grand Lodge I never omitted it.

Our old burial service alludes to it thus: "Then the brethren join hands and renew in silence the tokens of their friendship."

I regret to say that since 1853 I have never seen that impressive circle made by the joining of hands formed around the coffin or the open grave.

I wrote a little poem several years ago for a Masonic publication in New York, entitled "The Masonic Burial," in which this very ceremony is alluded to. It seemed to be accepted with favor by the Masonic press, and was illustrated in one publication by a picture representing the "Living chain of fraternal affection."

As there are probably many here who never saw that poem I will read it. The copy from which I read was cut from a Masonic Almanac:

" Within this earthly resting place
His manly form is laid ;
And o'er his sleeping ashes have
The mystic words been said ;
And while we drop the evergreen
Down through the open sod—
That emblem of immortal life—
Our hopes go up to God.
And from the Master's lips there fall
These words of holy love,
" Brother, we only part on earth
To meet again above."

Now the living chain of union
Is formed, and every one
Bows humbly while the solemn words
" Thy will, oh God ! be done"—
Are uttered, and the glistening eye,
And swelling heart attest,
That a Brother and a friend has gone
To his immortal rest ;
And from the Master's lips there fall
These words of holy love,
" Brother, we only part on earth
To meet again above."

In that circle of united hands,
Is there no broken place ?
Alas ! one single link is out—
One dear familiar face
Will never more on earth be seen,
His hands will ne'er again,
Responsive to a brother's love,
Be clasped in that bright chain.
He sleeps in death, while rise these words
Of high and hopeful love,
" Brother, we only part on earth
To meet again above."

The solemn rites are o'er ! the grave
Heaped to a grassy mound,
And we leave our brother sleeping
In the cold and quiet ground.
On earth again we ne'er shall see
The form we loved so well,
But his immortal soul shall hence

With God forever dwell ;
And while we grieve, the Scrapp Hope
Whispers in words of love,
" True Brothers only part on earth
To meet again above."

When my mortal career shall be ended, all I ask is that the most ancient and most truly Masonic burial service that can be found may be used, and when it is asked, " Shall his name be lost ?" that the roll shall be unfolded and the answer be made, " The memory of a brother is precious, we will record his name :"

" We shall write it here,"
" We will write it also in our hearts,"
" How will it then be known ?"
" It shall live in his virtues which,
Shall live in us and every brother."

Brethren, I beg of you, " remove *not* the ancient Landmarks," and set your faces firmly against all innovations in the body of Freemasonry."—*Keystone.*

FINAL REPORT OF THE PROCEEDINGS OF THE MASONIC BOARD OF RELIEF, OF THE CITY OF CHICAGO.

We have received a copy of the report of this board, making a book of 160 pages. This is a report of the doings of the board appointed by the Masons of Chicago, after the great fire. The brothers chosen were the custodians of the donations that came from all parts of the globe.

In the back numbers of *THE MYSTIC STAR* we have made mention of what was done in time of need. If ever a board deserved the applaudit, " Well done, good and faithful servants," it is those Masons who were selected to look after the distressed.

We feel that it is a duty devolving upon us, to publish extracts of letters acknowledging receipts of surplus money returned. We would be pleased to name all, and publish their remarks. But space compels us to certain prescribed limits.

The Grand Secretary, of Massachusetts, in returning a receipt from his Grand Treasurer, to M. W. D. C. CREGIER, G. M. of Masons, of Illinois, says :

" We rejoice that you find your necessities met by the liberality of your brethren, and we accept the surplus returned, with a grateful appreciation of that nice sense of honor that causes its return to us, and shall sacredly devote it to the cause of Masonic Charity.

CHAS. H. TITUS, *Grand Secretary.*

The Grand Master of Connecticut, on receiving \$332, returned from Grand Master Cregier, remarks:

"I am wholly unable to express the emotions caused by the personal of your truly fraternal letter. Surprise and delight were mingled; surprise at the receipt of the most unexpected inclosure, and delighted that the grievous necessities of our Chicago Brethren had been abundantly relieved. And, above all, that our Illinois Brethren had displayed to the world, in these degenerate days, a bright example of the most delicate and refined sense of the highest honor.

The Masons of Connecticut, from the overflow of their hearts, contributed most gladly of their substance, scarcely daring to hope that the necessities of their brethren could be relieved, much less, that a portion of their charity would be returned.

It seems to me, M. W. Brother, that your suggestion of placing this return in the "Charity Fund" of our Grand Lodge, is the only proper disposition which could be made of it. Consecrated as the heart offering of the Masons of Connecticut, upon the blessed altar of charity, it should remain at its shrine, set apart for the benificent purposes of that which is the bond of peace, the perfection of every virtue, extending beyond the grave, into the boundless realms of eternity.

Accept our thanks for the judicious and most acceptable manner in which you and your associates, of the Masonic Board of Relief, have performed their arduous duties in their behalf.

The Grand Lodge of Connecticut will, at its next annual communication, make suitable acknowledgement of your noble conduct, and a proper disposition of the funds you have so unexpectedly placed in its hands.

With assurance of the highest respect and esteem, and with most earnest fraternal greetings, I remain very truly and fraternally yours.

L. A. LOCKWOOD, G. M.

Grand Master CHRISTOPHER G. FOX, of the State of New York, on receiving the portion of the surplus funds returned, of \$3,404.17, says:

"The Masons of this jurisdiction had no wish or expectation that any of the funds contributed by them should be returned, and they will recognize, in this case, an integrity on the part of the Masons of Chicago, which honors the teachings of the Craft.

I accept this noble contribution to the "Masonic Hall and Asylum Fund," of our jurisdiction, which comes from the Masons of Chicago. And I desire, through you, M. W. Sir, to express the hearty thanks of the Grand Lodge of New York, for the liberal donation, and the sincere wish that Masons everywhere may be as just, liberal and generous as their Brethren of Chicago."

Grand Master SAMUEL C. PERKINS, of Pennsylvania, on receiving \$2,150.40, expresses his feelings in the following language:

"I feel sure, M. W. Sir and Brother, that the Grand Lodge of Pennsylvania and her subordinate Lodges, had no thought, when they freely and most cheerfully contributed to the Relief Fund, of a return of any portion of their gifts. And while, in common with our Brethren in Sister jurisdictions, we are gratified to learn that the total amount contributed more than sufficed, under judicious management and disbursement, for the purposes intended; we unite with what must be the universal voice of the Fraternity, in bearing testimony to a nice sense of honor, and innate delicacy of feeling, which has prompted the return of the surplus. The action of the Board of Relief in this regard cannot fail to meet the entire approbation of the Craft.

It is an encouragement to the exercise of a free and spontaneous charity, thus to find what, indeed, from the noble precepts of our Fraternity, was only to be expected such scrupulous and exact regard for high principles."

Grand Master PERKINS was one of the members of the Commission who were invited by the Masonic Board of Relief to take all the books, papers, vouchers and make a report to the Masonic Brotherhood of the world how the charitable funds had been used, to relieve the distressed of Chicago.

From Grand Master WM. E. PINE, of New Jersey: "M. W. Sir and Brother—Your favor, enclosing draft for \$1,080.00 the *pro rata* amount of surplus funds remaining on hand at the close of the labors of the Masonic Board of Relief of your jurisdiction, is at hand.

I am glad to know the wants of our brethren, made needy by the conflagration of October last, have been supplied; and be assured my dear brother, the zeal and fidelity with which the Masonic Board of Relief of Chicago has discharged its onerous duties, is most gratefully appreciated by the Craft of New Jersey."

Grand Master SAMUEL M. TODD, of Louisiana, answered, "I am much pleased to find that the Brethren in Chicago, having sufficient for the wants of the needy in their midst, have so large a surplus, which can be bestowed upon Brethren elsewhere.

I propose, with the consent of the original donors of the sum sent from Louisiana Relief Lodge, No. 1, New Orleans, which body has had, during the past year many calls upon it for relief of sojourning Brethren and their families."

M. W. O. P. WATERS, Grand Master of Iowa, was another of the commissioners, who was invited to inspect the work presented by our Chicago Board of Relief.

"I am unable, my dear brother, to express to you the surprise and pleasure which your letter, and the examination I have been

permitted to make of the books of your "Masonic Board of Relief," has afforded me. In these I find evidences of the most thorough and scrupulous care in the management and distribution of the large sums which the Craft furnished you, and at the same time not less convincing evidence that no deserving case was allowed to go unrelieved.

The large sum which you have so unexpectedly returned to the contributing bodies, is proof of the fact that the history of no other organization excels our own in that exemplification of charity which, while it prevents imposition, the giver supplies all the actual wants of the needy, and yet does not take from him either the capacity or the disposition to assist himself.

The work which the "Board of Policy" has accomplished, under your guidance, the singularly clear and methodized manner in which the detailed items of how the moneys received have been expended, the skill and wisdom which have attended the effects of the Board, and, above all, the conspicuous unselfishness and integrity which have marked its entire action, constitute the brightest page in the history of our Order, and of that most wonderful of all events, the Chicago fire.

It has been often remarked that no evil, great or small, can occur without its compensating good. The history of the "Masonic Board of Relief," of Chicago, comprising, as it does, on the one hand, the spontaneous and fraternal outpouring of Masonic generosity and on the other the careful pains taken and honorable distribution of the generosity by the Board, makes up no small portion of the compensating good that followed the great disaster.

They showed to the world that in ministering to distress, Masons stopped not to count the gifts; and in the darkest hour the recipients allowed no feelings of personal loss to swerve them from the strictest path of Masonic bounty. History can show no brighter page anywhere."

M. W. T. E. GARRETT, Grand Master of Missouri, in his letter to M. W. Grand Master of Illinois, expresses his mind as follows: "Your act of generosity—I can call it nothing else, it is more than justice—will be a great surprise to our Grand Lodge. On its behalf I can only thank you, and other members of your Board of Relief. Such episodes on this increase confidence in each other, and make Masonic bonds stronger. They also teach a public lesson which does justice to the principles which we profess, and the motives by which we claim to be guided."

M. W. Grand Master W. E. HILL, of Nebraska, "Your action should, and I have no doubt will, receive the highest commendation from the various Grand Lodges. It certainly commends itself to all well disposed and well thinking men. May the applause of the Brethren throughout the world be your reward."

The M. W. Grand Master of the Grand Lodge of Canada, expresses himself in kind words of true Masonry. "I hasten to acknowledge the receipt of your letter—covering a draft on New York for \$904.20, being the share, *pro rata*, of unexpended funds contributed by the Masons of Canada, in aid of the fund raised for the relief of those Masons who suffered from the great fire at Chicago, in October last, and I now enclose you the receipt of our Grand Treasurer for the amount. I most heartily approve of the decision of your Committee, in returning funds not required for the purposes for which they were contributed, and their action in this matter will hereafter be cited as a noble precedent for our guidance in all time to come.

This money is now placed to the credit of our Grand Lodge, and that amount, and every dollar in our treasury, is at all times available in response to the call of suffering humanity, and as an exemplification of our appreciation of the great cardinal virtues of *Brotherly love, relief and truth*. I continue, Most Worshipful Sir and dear Brother,

Very truly and fraternally yours,

WM. M. WILSON, *Grand Master, G. L. C.*

The W. M. of Independent Royal Arch Lodge, No. 2, F. A. M., of New York, writes "that at a regular communication of his Lodge it was unanimously

Resolved, That this Lodge acknowledge, with sincere admiration, the noble generosity of the Board of Relief of Chicago, in the return of the unexpended balance of the funds committed to its charge. It is further

Resolved, That the warm thanks of this Lodge be, and they are hereby tendered the M. W. Grand Master of the Grand Lodge of Illinois, for the kind terms in which he recognizes the contributions of the Masons of New York, which certainly was the mere discharge of an evident Masonic duty."

HON. A. H. NEWCOMB, Grand Master of Ohio, remarks: * * "It is very gratifying to know that you had enough to meet the wants of those who, by the great fire of October last, needed your assistance."

The Grand Master of Nevada, Hon. WM. A. VON BAKKELEO. * * "We acknowledge the receipt of the draft, with great pleasure, as it is an evidence that the contributions of the Craft were, as they should always be, in excess of, rather than less than the necessity of the occasion; and that, as dispensers of our assistance, due attention has been paid that no waste be allowed."

From NEVIN W. BUTLER, Secretary of Montauk Lodge, Brooklyn, New York, * * "We surely can have no better evidence than this fact, that the trust imposed upon that Board has been most faithfully and judiciously discharged; and we trust that upon all

future occasions, when the cry of distress shall come up from our Masonic Brethren, wherever they may be, the great trusts of our profession may be as faithfully carried out by those whose privilege it will be to contribute, as by those whose task it may be to distribute. Such display of the grand principles of Masonry can not but result in good, and must compel the admiration of the world, and the admission that Masonry is more than an empty name."

The book containing a complete record of the doings of the Masonic Board of Relief, has extracts from many others that we would like to publish, but are compelled to stop here.

We prize this book very highly, and consider it of great value, as recording an item growing out of the moral principles of Masonry; that of strict integrity, one of the noblest trusts of our beloved institution.

MASONIC DISABILITY.—This is a question we are often pained with. Desiring, like all Masons, to give our friends the blessing of the Order, still we are excepted sometimes by the intervention of Masonic disabilities. The Grand Master of Illinois, in 1849, hit the mark exactly in the following remarks: "It may seem a hardship that one who has been so unfortunate as to lose a leg or hand, but who is otherwise in mind and morals 'fully qualified,' should be excluded from receiving a part in the rights and benefits of our time-honored institution; but there is no greater hardship in his case than that of a woman or one in his nonage. A man with but one leg, or one hand, might be altogether 'worthy,' but he cannot be 'well qualified.' Although it is contended by some, and is so decided by some Grand Lodges, that the change in the character of our institution from 'operative and speculative' to 'speculative' only, has vindicated the propriety of a departure from the 'Ancient Constitution' in certain cases, and particularly as to the physical requisites of candidates; yet still, we regard the ceremonies of initiation as one of the principal parts of the 'Body of Masonry,' in which all must admit, more especially Masters of Lodges, that 'it is not in the power of any man, or body of men, to make innovations.' These are the same in all ages, and cannot in any case be altered or dispensed with in making Masons. Let the world change, let other institutions of modern date grow up and live their brief hour and die, but let us studiously guard against all innovations and strenuously adhere to the 'Ancient Charges.'"

HE HAS most that covets least. A wise man wants but little, because he desires not too much.

SANDS OF SUMMER.

THE FULLNESS OF EARTH.

BY A. F.

Vast is the shore with miles on miles of desolate sand,
Vast are the rocks, huge frowning citadels guarding the land,
And the measureless, limitless, coming and going of waves on the
strand.

Children at sport with sea-shells, shells in wild waters at play,
Heaven overarching us all with the youthful splendor of day;
Or a great white fog of the east his young form shrouding in gray.

Melodies haunting the night, born in sea-caverns deep;
Melodies chanting by day to lull our earth's sorrow asleep;
Murmur of blossom, insect and tree, and heart that to heart doth
creep.

Come, love, and listen! Hear the young song of the hoary old
world.

Leave book, and the bank and care, wherein poverty ever lies
curled,

And loiter with me in this harbor of wealth while our sails are yet
furled.

Come to the meadow and sit on this stone which Nature has graved.
A wild-rose here at thy side, with clover thy footstool is paved,
While thy head from the darts of Summer by the shield of the oak-
tree is saved.

Voices of joy around, a carven stone for a seat:
Beauty till vision fail, and beauty low at our feet.
Small is the need of man; God's giving how wide, how sweet.

Here we sit in the blue, with life of summer around;
Yonder a tolling bell, and the stillness of death is found;
Suddenly stops the bell—again the voices of gladness sound.

Where in their fullness of life, where through the piercing rain,
Vanished our darling spirit, lost in sorrow and pain!
Where, O thou giver, Fountain of Love, where shall we meet
again?

PASSED TO A HIGHER LIFE.

BY HORACE M. RICHARDS.

So ripe and full the gathered sheaf,
 Why should the harvest bring us grief?
 Bowed and bent by the weight of grain,
 Garnered a life not lived in vain.

Through toil and pain he carried his load,
 Through briers and brambles, walked his road
 So noble and true, so grand and good,
 'Twas the mountain top on which he stood.

So simple his life, to others given,
 In duty done he found his heaven.
 The burdens lifted, the dried-up tears,
 His crown of glory, through eternal years.

Give him glad welcome, O holy angels!
 For he too was one of God's evangels;
 Knowing no color, race or creeds,
 His life one prayer of loving deeds.

Crown him, O angels! he brings his token
 Of riven chains and manacles broken;
 He, too, at last, unfettered, free,
 Earth's bondage leaves for liberty!

Thanks unto God! O ye who still remain,
 Give thanks that the reaper so lovingly came,
 Thanks for a life so grandly spent,
 Thanks for the reaper divinely sent.

RATHER DIE THAN SUBMIT.—The Masonic Lodge of Strasburg, having been informed that it could not be allowed to keep up its connection with the Grand Orient of France, has resolved to break up rather than be affiliated to a German superior.

A FOOL is provoked with insolent speeches; but a wise man laugheth them to scorn.

ERAS IN RELIGION.

BY JANE M. JACKSON.

The gods of Greece and Rome were deified heroes; they took the place of Christ as mediators between God and man. They were supposed to avert dangers, heal the sick, and keep off evil spirits. At the head was placed the Virgin Mary, and in 1476 indulgencies were granted to all who would celebrate an annual festival in honor of this saint. In the year 1300, Boniface VIII instituted the famous jubilee, and superstition was increased until reason was lost and the world raved in a mania. People were scourged by the Inquisition, imprisoned for life, or put to torture. Henry the II., King of England, was compelled by the Pope Alexander to walk, bare-foot, three miles on a stony road, with only a coarse cloth over his shoulders, to the shrine of the murdered Becket, who had been canonized as a saint, where eighty monks, and four bishops whipped his bare back with a knotted cord, and made him drink water mingled with the blood of Becket, besides being compelled to give forty pounds sterling a year for tapers to burn perpetually before the tomb. The Roman Church became idolatrous in the eighth century. He who could practice some right, possess a sacred relic, pay money to the priest, had his sins forgiven, and murderers and thieves went fearless into eternity. No culture of body or mind was deemed necessary, and the masses were little above brutes. All literature went into the cells of the monasteries, and the ignorant lost sight of God and religion. Egyptians were given to divination. They had enchanters, witches and wizards, to whom they applied for advice in all events of life. The exit of the children of Israel from Egypt took place in the year 2513 of the world, (1491 years before the birth of Christ) and numbered two million souls. By dreams, by the flight of birds, did the Grecians receive answers from oracles, called "divines." This art was taught in schools by teachers whose lives were devoted to study. They wore coarse clothes, ate bread and roots, and were called Anchorites. They became a power in the land, kings sought their abodes and obeyed them. They reigned from the time of Samuel to Malachi, 700 years. Then the prophetic spirit was withdrawn for 400 years, until John the Baptist came. David, also prophesied. The dedication of the Temple of Solomon took place 3000 years from the foundation of the world, and 1004 years before Christ. Elisha, Amos, Isaiah, Jeremiah, and

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Hosea prophesied by visions, dreams and in trances. The cross upon which Christ was hanged was an upright post of twelve feet, with a cross-piece over the top. On this the victim was laid; his arms were stretched upon the cross-piece, and spikes were driven through the palms of his hands, and his feet, fastening him to the instrument of death. The whole was then raised in the air suddenly and thrust into a hole for its support. He was then left to hang until the loss of blood and death ended his agony. In 1260 societies were founded, and were known as Dominicans, Franciscans, Carmelites, and Hermits of St. Augustine. They traveled in many countries, lived upon charities, and held offices A. D. 1221. The Mayor of London gave them a convent by the river Thames. The Franciscans settled near Canterbury in England; they went bare-headed, wore ropes around their bodies until the flesh bled; went in rags and fasted, and were respected for their isolation. Mahomet set up a new religion. His followers were not to eat flesh or drink liquors, but could indulge their animal desires. He promised them Heaven if they obeyed his laws; some he compelled to follow his doctrines for fear of death. He became ruler of Arabia, Constantinople, and Greece, blotted out the Christian religion, allowed no books, and people were lost to all spiritual knowledge. In the East the Saracens reduced Christians to slavery, and spread their terror even to the gates of Rome, as late as 1453.

I. H. S. V. AND I. H. S.

Persons in the habit of attending churches where ecclesiastical decorations prevail, often observe in the ornamentation the above cabalistic letters. The latter are more common than the former. The question is constantly asked, what do they mean? As it is never satisfactorily answered, especially in regard to the latter, we will give the true explanation of both monograms.

In the early part of the fourth century, the day before Constantine fought his celebrated battle with his rival, Maxentius, it is related that there appeared to him in the sky a vision of a brilliant cross, with the following words over it: *En tu to nika* ("Conquer in this," or "Under this sign conquer.") Eusebias says that the Emperor himself assured him of the truth of the story. Tradition adds that the night following the vision was repeated to the Emperor, who, finding that, like Pharaoh's dream, it was "doubled" to him, regarded the thing as "established." In consequence thereof after his victory over Maxentius, which gave him

the Empire of the Roman world, he directed the *labarum*, the celebrated Imperial standard, to be made. Why it was called the *labarum*, or what is the derivation or meaning of the word, are matters which are lost forever. No one can shed any light on the mysterious word. History tells us that this great Christian standard, under which Constantine gained his future triumphs, and which he gained with a band of his choicest soldiers, was a gold-plated lance, with a traverse bar near the top, from which depended a silken banner, richly embroidered and adorned with precious stones. Above the bar was the sacred monogram of Christ—that is the Greek X (CH) with the Greek P (R) upon it, the two comprehending the first two letters of the name of Christ, and also involving a cross. The legend was "*In hoc signo vinces*," a Latin rendering of the Greek legend which we have given above, and means "Under this sign thou shalt conquer." A medal of Constantine is still extant, bearing the *labarum* and the Latin legend. The initial letters of it form the I. H. S. V., sometimes seen among the symbolic ornaments in churches.

The history of the I. H. S. is quite different, and its origin and meaning are less known in fact, though it is by sight so familiar to church-goers. But, by reference to a paper in "Hone's Ancient Mysteries," by the former curator of the manuscripts of the King of England, we are enabled to obtain the clue to the derivation of these letters, which are frequently so much mis-understood and misrepresented. It is somewhat difficult to elaborate the matter without the aid of Greek characters. Nevertheless we endeavor to make the point in question, even to those who do not understand Greek.

We premise that the leading manuscripts of the New Testament were written in Greek capital letters throughout, and that wherever the word JESUS (Jesus) occurred, the scribes wrote only the first three letters, JES, with a dash over the middle letter as a mark of abbreviation. We may add that it was a rule with them to abbreviate well-known names, which increases the labor of the manuscript reader. Now the Greek capital Eta (H) is the English H, and thus the I. H. S. is simply an abbreviation of the English Jesus.

Subsequently the Latin scribes, whenever, in making copies of Latin versions of the Testament or other ecclesiastical writings, they had occasion to write the name Jesus, used the old abbreviation I. H. S., and not knowing the Greek character, and not understanding that the H was the Greek long E, but supposing it was really a Latin H, they got to writing the letters I. H. S., thus illustrating their own ignorance. Further, as the ages grew darker, the scribes declared that the dash over the middle letter of the I. H. S. in the old manuscripts, was intended for the sign of the cross, and

that the letters themselves were the initials of *Jesus hominum salvator* ("Jesus, Savior of mankind"). These absurd errors have been handed down even to the present day, and there are many who are no wiser than the scribes of the dark ages were in their day.

But there is another phase of the matter. When Ignatius Loyola, 1540, by permission of the Pope, founded the "Order of Jesus," instead of adopting the original I. H. S., which was very appropriate for the monogram of the society, he fell into the same mistake as the scribes, and indeed enlarged it, for the I. H. S. under the cross—the letters being the initials of *In hoc solus* ("In this [†] is salvation." The idea was suggested to Loyola evidently by the error of the scribes in regard to the dash, which they mistook for a cross, their real ignorance of I. H. S., and also of the I. H. S. V. of the labarum, which we have above described. Thus the error was multiplied.

Sometimes the Jesuit monogram is made by an H with an I in the former, extending above and ending in a cross, the whole being entwined with an S, thus forming a complete cabalistic monogram.

In the middle ages the I. H. S. obtained considerable importance from the vain supposition that it had some secret significance and exercised a mysterious influence against the powers of darkness. After the plague in Florence it was put on the walls of the Church of Santa Croce. Subsequently it was printed on cards, which were sold to the superstitious. Indeed, it was put finally upon playing cards to increase their sale.

The I. H. S. was stamped upon the large wafer out of which the host is consecrated by the Roman priest. Perhaps it adds something to the exclamation, "Mass!" or "By the Mass!" once very common. Ophelia's oath, "By St. Gis," is merely a vulgar corruption of "By I. H. S.," in use at that time. These letters were sometimes engraved on the hilt of the sword, and thus increased the solemnity of the oath which the knight or soldier swore upon his sword, or rather upon the cross which formed its handle. It has been suggested that Hamlet's sword may have been adorned with the I. H. S.

But these celebrated letters are only seen now for the most part in the symbolic ornamentation of church edifices, generally in colored windows or about the chancel. They appear in the three modes we have referred to: First, there is original I. H. S., the historic abbreviation of the name of Jesus; second, the I. H. S., under a cross, or involved in monogram, which is the sign of the "Order of Jesus," and third, there is the I. H. S., either in Latin, Old English, or German letter, which constitutes the "perpetual triumph" of the old Latin scribe of the dark ages. We would suggest that the two letters be abandoned in the decoration of our churches, and that the old and beautiful I. H. S. be restored.

RESCUE JERUSALEM.

A recent number of the *Keystone*, in an article on "Freemasonry in the Holy Land," says :

"The Holy Land was the cradle of Freemasonry, and is *par excellence*, the Masonic land, the Freemason's home. Jerusalem, the city of the Great King, is a Masonic city, for it contains the remains of the temple of our Grand Master Solomon, the type of every Lodge of the Craft the world over."

In addition to the above we would like to call the attention of Knights Templar to the circumstances connected with the organization of their body. When the intelligence of the capture of Jerusalem by the crusaders (A. D. 1099) had been conveyed to Europe, the desire to visit places of sacred interest blazed forth afresh. The Turks had, indeed, been driven out of Jerusalem, but not out of Palestine. The lofty mountains bordering on the sea-coast were infested by warlike bands of fugitive Musselmén, who maintained themselves in various impregnable castles and strongholds, from whence they issued forth upon the high roads, cut off communication between Jerusalem and the sea-ports, and revenged themselves for the loss of their habitations and property by the indiscriminate pillage of all travelers. To alleviate the dangers and distress to which they were exposed, nine noble gentlemen who had justly distinguished themselves at the siege and capture of Jerusalem, formed a holy brotherhood in arms, and entered into a solemn compact to aid one another in clearing the highways, and in protecting the pilgrims through the passes and defiles of the mountains, to the Holy City.

Warmed with the religious and military fervor of the day, and animated by the sacredness of the cause to which they had devoted their swords, they called themselves the "Poor Fellow Soldiers of Jesus Christ."

In 1118, Baldwin II, King of Jerusalem, granted them a place of habitation within the sacred inclosure of the temple on Mount Moriah; they then became known by the name of "The Knighthood of the Temple of Solomon." The views and exertions of the order now became more extensive, and it added to its profession, of protecting poor pilgrims, that of defending the kingdom of Jerusalem, and the whole Eastern Church from the attack of infidels.

History tells us of their heroic deeds in battling for the Cross, but at length they were driven from the Holy Land; the followers of the false prophet, resumed again the power, which they had taken

from their hands, and to-day over the soil dear to us as Masons, and as Christians, the Crescent floats above the Cross. That this is disgraceful to us no one who has thought upon the subject will attempt to deny; but how can it be remedied? The jealousy of Christian nations, one toward the other, has and does still prevent any one of them from claiming possession of the land consecrated by the birth and death of our Lord. We see no hope of any change in this direction. Shall we then continue resting under the disgrace now upon us? God forbid. We call upon the several Commanderies of Knights Templar throughout Christendom to take this subject into serious consideration. Remember for what your Brotherhood was formed; and shall we lose sight of the very foundation principles of our organization, and thus prove ourselves to be degenerate successors of noble men? We do not propose an appeal to the sword; but the employment of peaceful means (for example the late Geneva Council of Arbitration), by which the Holy Land shall be held by the Brotherhood of Knights Templar in trust for the Christian world. There could be no objection on the part of Christian nation, that the sacred soil should be thus held by an organization, which has its Commanderies throughout Christendom, thereby excluding national jealousies. We ask for the agitation of this subject. Let the Local Commanderies and State organizations consider the matter well, (the object is legitimate and worthy) and then let it be the subject of inter-national communication with our brethren in Europe. That there are difficulties in the way, we do not deny; but forget not your glorious motto, "*In hoc signo vinces.*" We believe the subject to be feasible, and that by uniting the influence and power of the brotherhood in this country and in Europe the banner of the cross shall wave over the birth-place of the world's redemption. Not long since it was rumored through the press that the Rothchild's thought of purchasing Palestine from the Turk: even though false, the rumor does not astonish us for we believe that they have influence and power enough to carry out such a purpose. We then can estimate the strength of such an organization as the Knights Templar, having within their pale, men eminent in diplomacy; men eminent for their scientific acquirements, men eminent for their warlike achievements; men eminent for their wealth, and men in every honest, industrious calling, thereby exercising an influence widespread and powerful throughout the civilized world.

To such an organization, with the Cross on their banners, success will crown such an effort as we propose, and a grateful Christendom will gratefully bestow upon them their well deserved meed of praise.—*Courant.*

We most heartily second the above movement. Let that country be obtained from the scoffing *Turks*, and the land once the place of rest for an ancient Christians Sir Knights be in the possession of friends. We hope that the influence of every Commandery, every Chapter, every Council and every Lodge in every country will present a request of this nature. Set the ball in motion. If nothing better, encourage the rich *Rothschild's* to purchase it. As the Jewish people were anciently true friends to our ancient Masonic brotherhood, and are at this day of our own Fraternal kindred if they should obtain possession of that land, the Christian Sir Knights, would ever receive a true welcome.

For one, we long for the time when Masonic tolerance, and true Knightly courtesy will extend over the entire globe. Let the "partition wolls between Jews and Gentiles," crumble to dust. Every Mason should work upon the walls of a more glorious Temple than discord intolerance and party aggraudizement.—ED.

EVANGELS.

The Grand Master of the State of Georgia, has been into the quarries and brought up his work for inspection. It is marked and described as follows:

"The old mistake, or at least confused idea of the objects of Freemasonry, is nearly passed away, and the light is being seen and acknowledged by the brethren, and by the world, in all its brightness, and in its fullness, and in its truth. No longer do men point to our institution as a mere social or elcemosynary society, but recognize and own in it far nobler objects—objects in the attainment of which all those are added. It should be our pride, my brethren, to be privileged to contribute to this result. A few in their blindness, are yet heard to grumble, and object that this elevated view of Freemasonry has a tendency to evangelize it. They seem afflicted with some terrific dread of that word evangelize. But they are yet in darkness, and know not of what they speak. Evangelize Freemasonry! Why, it is already evangelized to their hand. What is it in its inception, in its objects, in its work but an Epaffaeion, a good messenger of good tidings to mankind—the giving of light to the blind? And what are we, my brethren, each and all of us, every one who has truly received our mysteries, but Evangels in the best sense of the word, messenger of good tidings, bearing on spreading over, as on the winged winds of heaven, to the four corners of the earth, the good messenger. "Glory to God in the highest! On earth peace, good will towards men."

THE GRAND BODIES OF ILLINOIS.

EDITORS OF STAR:—I have frequently noticed in the STAR during the last three years, allusions to the officers in the Masonic Grand bodies in this State, and I think it has been estimated that they were controlled by a ring or rings as the case may be. I know I have often had the question asked, and as often refuted the imputation, until I was kindly asked to examine the proceedings a few years back and draw my own conclusions. I hand you herewith the result and freely confess that if such is not the case, that circumstances look very suspicious, that may and leave others to draw their own conclusions.

Bro. Green, will probably remember me and as a further evidence of who I am, would beg leave to refer you to Bro. Bonnsville of this place.

Truly Yours

F. M. BARRETT.

The above remarks were accompanied with a list of officers of the Grand bodies for several years as proof of rings. We are unable to see the evidence clearly by what our brother has presented. And we do not not recollect of the frequent allusions to rings connected with the Grand bodies of Illinois exclusively. We have spoken against *rings* in general terms. And in looking over the list as sent us by our brother, nearly every Grand Jurisdiction presents the same testimony. We do not deem it necessary to publish the list that our correspondent presents, but leave all our readers to examine for themselves. It is quite evident that if a brother gets started in one body, that runs about parallel in other bodies. But whether this is owing to rings, or to the popularity and influence the brother possesses, we will not say.

TRUTH.

"Truth is a divine attribute and the fountain of every virtue." Upon truth we really erect our Temple, that Temple whose chief corner-stones are Brotherly-love, Relief and Charity; surely artists engaged in building such a house must receive the reward of T. G. A. O. T. U. when they shall be summoned to the Grand Lodge above. Truth should ever, therefore, be exemplified in the Mason's life, as otherwise he betrays his trust. A lie on the lips of a Mason is a double outrage, first against himself, next against the Fraternity. Let our brethren be very careful of their behavior towards all, and never allow themselves to disgrace the Fraternity to which they belong by anything so base as a falsehood. "Truth is mighty, and it will prevail," and we, Brothers of the Mystic Tie, should prove to the world that grand old adage.

KNIGHTS TEMPLAR, OR KADOSH.

A writer in the *Monitor*, who betrays his reverend calling, as well in the source of his information as the manner of expression, revamps the old charge of A. D. 1310, against Masonry, being unable to present any other. He quotes, as he says, from a work acknowledged correct by the Grand Orient of France, as follows:

"When the Chevalier Kadosh (or Templar) has pronounced the oath, the crucifix is placed at his feet, then the President says: '*Trample under foot this image of superstition; break it into pieces!*'"

We propose to show that the above is taken almost verbatim from the infamous charges perferred against the Knights of the Temple (Templars, or Kadosh) by King Philip of France, and his confessor, Wm. Imbert, seconded by two infamous characters, William de Nogaret, and William Plesian.

On the elevation of Clement V. to the papal chair, King Philip, who had a long cherished enmity against the Knights of the Temple, by reason of their siding with Pope Boniface in the quarrel between Philip and that pontiff, immediately accused the Knights, to the Pope, of incredible and abominable crimes. The Pope summoned the Grand Master of both Orders of Knights, to appear and answer the charges. The Grand Master of the Hospitaliers, knowing the character of both Philip and Clement V., knew there was treachery about, and that the Pope and King Phillip but wanted an excuse to suppress the Order and confiscate their vast estates, as neither could longer use the Order to further their nefarious purposes, and therefore both sought its destruction; therefore, putting no confidence in their honor, he escaped in his war galley to Scotland. But Sir Jacques de Molay, Grand Master of the Templars, being less suspicious, presented himself before the Pope with sixty of his Sir Knights, and after obtaining an audience, was ordered back to Paris, where, he was assured, the matter would be settled justly, and where it was proposed to establish the headquarters of the Order.

On the thirteenth of October, 1307, when the Templars could, at brief warning, bring fifteen thousand mail-clad Knights into the field, King Philip issued secret orders that every Templar in France should be quietly arrested and thrown into prison. All Europe stood aghast at this despotic course, yet dared not raise either arm or voice against the infamous proceeding, because it was sanctioned by the Pope, to whom all were forced to bow allegiance.

Now comes the charges brought against the Templars; which charges are rehashed in the *Monitor* by one who knows more of the

Church history of that period, than of either Templarism or Masonry. The charges were as follows:

"That at the time of their matriculation, they renounce God, Jesus Christ, the Virgin and all the Saints; and that they are required to spit and trample on the cross; and there is no other mode of reception than the performance of these acts, and others contrary to law and nature."

Such were the charges preferred against the Templars; and there were found two atrocious scoundrels, one an apostate and expelled Templar, named Noffo Dei, and the other, named Sequin de Florian, both under sentence of death for felony, who, by being promised their lives and freedom, if they would perjure themselves, testified to the truth of the vile charge. And after a farce of a trial, during which the accused were denied, not only counsel, but defence of any kind, they were convicted, and on the twelfth day of May, 1310, *fifty-four of the leading Knights were burned alive, at Paris, over a slow fire!* Four years later, Jacques de Molay, Grand Master of Knights Templar, was led to the stake; and as the flames of his funeral pyre were enveloping him in its fiery mantle, and laying hold of his quivering flesh, he raised his hand toward heaven, and called upon God to forever curse popery and kingly despotism, and especially his barbarous executioner, Pope Clement V. Within forty days, the blood-thirsty despot followed his victim; to answer at the tribunal of the Great Jehovah for his atrocities.

From that time, to the present, Masonry has received the especial wrath and bottled up curses of the Vatican at Rome. Bulls of excommunication, and double distilled curses have been hurled at the members of the Masonic Fraternity. But the days of torture and the fiery stakes are passed, and these arguments can no longer be used against the Order, however great the inclination.

What we wish to impress upon the attention of our readers is, that the representatives of the papal power have not forgotten the indictment against Jacques de Molay and the Knight Templars, upon which they were infamously convicted, and, by order of the Pope, burned at the stake! But the same indictment is rehearsed in the *Monitor* against the Fraternity of the present day. More than four hundred years have passed away, but the same spirit exists, malevolent as ever, chafing in its impotency.—*San Francisco Masonic Mirror.*

THREE THINGS.—There are three things which can in no wise be used for good—malice, envy, and folly; and there are three things that can by no means be employed for evil—humility, contentment, and liberality.

ALL BEGINNINGS PRECEDE GREAT RESULTS.

the dedication of the Orphan's Home in Louisville, "Ken-
Grand Master EDGINTON made the following remarks. They
ought with fine sentiments, and are full of encouragement for
sections of our country to have our Masonic Brotherhood
and do likewise :

"The infinitely diminutive grain of mustard becomes a covering
of ample dimensions to shelter the birds of the air and the beasts of
the field ; the fingers of the wind planted the seed that grew to be a
monarch of the forest, whose outstretched arms, with stubborn
vitality, has bid defiance for centuries to storm and tempest ; the
water that carries the world's commences to their destinations, and
constitutes the boundaries of nations, drew their food of liquid life
from localities that were unknown for ages ; the wave-bound island,
bearing upon its bosom untold myriads of human and animal life,
the wealth of land and sea, cultivated fields, temples, grottoes, and
all that makes life a blessing, was founded by an inferior of crea-
tion, only known to us by the disclosures of the microscope, the
vast numbers that people the earth are well and variously clothed,
but the now unknown first weaver of cloth had but little concep-
tion of the mighty work he was starting, or the future thereof.

This beginning, unlike those mentioned, has in its commencement
a determined future, a home for the homeless ; there is something
glorious in such an enterprise, the hearts of its builders not confined
to their own homes, feel for the woes of others, and it is just such a
work as the Order around me should glow to consummate.

The jewel that shines the brightest in the Masonic Temple is
not fully exemplified in merely giving alms to the beggar, food to
the hungry, clothes to the naked, but in its more enlarged sense is
the desire to encourage all things that are good, relieve the dreari-
ness of desolation, and promote true happiness—by the exercise of
liberality and heart sympathy, that will render the living present a
fountain from whence shall flow the bright waters of gladness to
proclaim good tidings to the poor, smooth the pillow of the dying,
and bless the widow and the orphan, renders the passing moment
not the only one of which we are sure, but extends us into the
future with deeds that shall live when our forms are with the dust.

Masonic charity and Christian morality, unlike other systems of
morals, are based upon the indestructible principle of love ; a broad
philanthropy extending peace, harmony and purity, drying the
tears of sorrow and pouring joy into the bruised spirit or broken
heart.

The divine spirit of love is not the morality of self-interest seen everywhere in the existing inequality of wealth, learning and intellectual culture upon which benevolence tries the power, but only modified, for selfishness wraps man up within himself and self is never satiated until self is satisfied. Love is gratified only in doing good.

Freemasonry controls neither sectarian nor political tenets, trade or commerce, but, believing man vested with power to originate action by his own energy, appeals to him in his individual capacity, to the end that he may be personally wise and just, and so act in the aggregate. It is not government that makes a free and happy people, but, the people being free, they so constitute the government, and it bends to their tendencies and the progress of society."

MR. BEECHER AN "L. B."

Henry Ward Beecher has accepted the honor of a title—at last. He has refused to be called D. D., but does not object to be known as an L. B. The curious reader may discover the meaning of L. B. in this extract from Mr. Beecher's latest contribution to the *Ledger*:

"When old Oxford gave to Lowell Mason his degree of Musical Director, she did well enough. If he could not sing himself, he certainly caused others to sing. Now, I cannot sing like a wood thrush, and he knows it; but I can listen, I can praise and publish his doings, and I can make his choir sacred. For this he bestows on me my invisible diploma. It is a diploma uttered, not written. All summer long he calls me L. B.—*Lover of Birds*. There is honor for you! What are your Dexters, your Longfellows, your Joe Elliots to me? My race-course is the whole heaven above, my coursers are the birds, their races are the rush of notes. They do not beat the dusty ground with hammering hoofs, but the impalpable air with soft sounds. Commend me to the stable of leaves, the victories of music, and the unbribed honors and emoluments of the forest and the air, in the real, tranquil country.

SOME men are always bragging of their ancestors, and their great descent. That's what is the matter with them—their great descent. Such men always remind one of an old goose trying to hatch out a paving stone.

If Masonry is in your heart you will be a moral, temperate, and prudent man, keeping a guard over lips and action.

THE POOR HAVE THE GOSPEL PREACHED TO THEM!

A New York secular cotemporary of *The Sunday Times* is trying to wake up to the fact that aristocratic churches and high pew rents are not just the sort of things to cause the cup of the poor-in-this-world's-goods worshiper to overflow very excessively with sanctuary privileges. The poor, themselves, appear to have arrived quite unanimously at this intensely definite conclusion some time ago. The rich, too, are becoming slowly but surely convinced—when they waste enough time to think upon the subject—that the thing is just about so; and the question that now agitates the church-going mind is: “What is to be done with religiously-inclined Lazarus, and his tribe?”

An English writer, in discussing the theme, tells a sympathetic world that “a resolution of the church congress declares that the pew-renting system in England shuts out nine-tenths of the poor laboring classes from the opportunity of worship, and in the same relation, the same words might be used with telling force on this side of the ocean. Time was, especially so far as the Roman Catholic churches were concerned, when by virtue of large grants of land and money, and the munificent bequests of dying millionaires, who desired to buy eternal felicity with their gold,—after they had got through with it,—the ecclesiastical authorities were enabled to throw the doors wide open to all who desired to come in, rich or poor, strong or weak. That time, however, is now-a-days most emphatically no more. Even in the pewless cathedrals and abbey churches of France and Belgium, it has become the custom to fill up the spacious auditoriums with any number of chairs for the delectation of those who can afford to pay for reserved seats, while where the churches rejoice in the possession of pews, it has been found to be the convenient thing, all the civilized world over, to supplement their institution with judiciously discriminating rents.

In America, it did seem for a season, as if the poor man could worship just as democratically as he could vote, and stand as even a show in the sanctuary as he did at the polls. But of late years, Shoddy has discovered that he has something to say upon the subject, and after due deliberation he has arrived at the conclusion that the Master can only be suitably worshiped in church edifices of elaborate architecture, and costly construction. The next things in order necessarily have to be expensive preachers, heavily paid choirs, and affluent appointments all round. To do otherwise than this with a quarter of a million church edifice would be to introduce an air of incongruity that common sense could afford to tolerate, and so these affluence-demanding elements of religion are all

introduced and maintained. Then comes the question, "Who is to pay for them in the first place, and who to maintain them in the second?" Undoubtedly not the poor man. Anything like a respectable fraction of the original outlay is to him a sum fabulous to contemplate, while the pew rents have to be assessed to pay the running expenses or the institution are far beyond his means or even hopes. As a consequence of this fact, he soon finds himself without practical lot or interest in Zion. The men who pay the money naturally enough feel that they ought not only to have full control of matters and things in general, but also to enjoy the chief seats in the synagogue. The man who cannot compete with them when the pews are annually auctioned off, and who is equally unable to pay the additional monthly or quarterly rent of the seats he has bought, must move farther and farther to the rear, or the chariot wheels of mammon will grind him to the earth. And so he goes, farther and farther, till he is squeezed out of the door, and finds himself out on the sidewalk with his hands in his comparatively empty pockets, and the conundrum of where under the sun he is to go next, before his contemplative mind.

Under this state of affairs it will not be out of order to recur to the question: What is to be done with your poor man of religious tendencies? It will hardly do to astrocise him altogether; else there may be a heavy reckoning for some one, when up yonder Dives and Lazarus stand side by side before Him who came in poverty, and from Bethlehem to Calvary lived and died, so far as earth was concerned, poor and obscure. Neither does it seem to be the most effective thing in the world to attempt to hive all the worshippers without wealth in some charity-sustained mission. There is something or other about them that refuses to allow them to be won into such tabernacles, where, to all intents and purposes, they are fed with the crumbs that fall from the tables of their rich brethren.

A MASONIC INCIDENT.—A young man a native of Boston, for a short time a resident of one of our Western States, but whose family still reside there, was most horribly mangled by a train of cars passing over his body. His friends and family were informed of the sad accident, and that his body had been forwarded to Boston. Upon the arrival of the train which conveyed his corpse, some friends repaired to the depot to receive and prepare it for the sepulcher before conveying it to the family. Upon arriving at the depot they found a rough-looking box, properly directed, but upon which there was no charge, all express having been prepaid. This box the friends conveyed to a suitable place, where the necessary

preparations could be made. Upon opening the box they were surprised to find not only the corpse properly dressed and laid out, but inclosed in a beautiful coffin, expensively ornamented and the side of the face which had been so sadly disfigured ingeniously concealed by the flowers which were profusely placed around the body. Upon looking at the plate on the coffin, besides the name, age, etc., of the deceased there was to be seen that simple but powerful little emblem, the square and compass, which has so often originated the inquiry, "What is Masonry?" The mystery was solved.

VICTIMS OF SCIENCE.

There is a proverb which says, "Better is the enemy of well." Perhaps we may go further, and say, that "Well sometimes makes us regret bad."

You would have confessed the truth of this latter axiom if you had known, as I did, an excellent young man named Horace Castillet, who had been gifted by Providence with good health, powerful intellect, an amiable disposition, and many other perfections, accompanied by one single drawback. He had a distorted spine and crooked limbs, the consciousness of which defects prevented him from rushing into the gaiety and vain dissipation which so often ensnare youth. Forsaking the flowery paths of love and pleasure, he steadily pursued the rough, up-hill road of diligent persevering study. He wrought with ardour, and already success crowned his efforts. Doubtless bitter regrets sometimes troubled his hours of solitary study, but he was amply consoled by the prospect of fortune and well-earned fame which lay before him. So he always appeared in society amiable and cheerful, enlivening the social circle with the sallies of his wit and genius. He used sometimes to say, laughing—"Fair ladies mock me, but I will take my revenge by obliging them to admire."

One day a surgeon of high repute met Horace, and said to him—"I can repair the wrong which nature has done you: profit by the late discoveries of science, and be at the same time a great and a handsome man. Horace consented. During some months he retired from society, and when he reappeared, his most intimate friends could scarcely recognize him. "Yes," said he, "it is I myself: this tall, straight, well-made man is your friend Horace Castillet. Behold the miracle which science has wrought! This metamorphosis has cost me cruel suffering. For months I lay stretched on a species of rack, and endured the tortures of a prisoner in the

Inquisition. But I bore them all, and here I am, a new creature. Now, gay comrades, lead me whither you will; let me taste the pleasures of the world without any longer having to fear its rail-lery."

If the name of Horace Castillet is unspoken among those of great men, if it is now sunk in oblivion shall we not blame for this the science which he so much lauded? Deeply did the ardent young man drink of this world's poisoned springs. Farewell to study, fame, and glory? *Æsop* perhaps might never have composed his Fables had orthopedia been invented in his time. Horace Castillet lost not only his talents, but a large legacy destined for him by an uncle, in order to make him amends for his natural defects. His uncle seeing him no longer deformed in body and upright in mind, chose another heir. After having spent the best years of his life in idleness and dissipation, Horace is now poor, hopeless, and miserable. He said lately to one of his few remaining friends—"I was ignorant of the treasure I possessed. I have acted like the traveler who should throw away his property in order to walk more lightly across a plain!"

The surgeon had another deformed patient, a very clever-working mechanic, whose talents made him rich and happy. When he was perfectly cured, and about to return to his workshop, the conscription seized him, finding him fit to serve the State. He was sent to Africa, and perished there in battle.

A gentleman who had the reputation of being an original thinker, could not speak without a painful stutter; a skillful operator restored to him the free use of his tongue, and the world, to its astonishment, discovered that he was little better than a fool. Hesitation had given a sort of originality to his discourse. He had time to reflect before he spoke. Stopping short in the middle of a sentence had occasionally a happy effect, and a half-spoken word seemed to imply far more than it expressed. But when the flow of his language was no longer restrained, he began to listen to his own common-place declamation with a complacency which assuredly was not shared by his auditors.

One day a poor blind man was seated on the Pont-Royal in Paris, waiting for alms. The passers-by were bestowing their money liberally, when a handsome carriage stopped near the medicant, and a celebrated oculist stepped out. He went up to the blind man, examined his eyeballs, and said—"Come with me; I will restore your sight." The beggar obeyed; the operation was successful; and the journals of the day were filled with praises of the doctor's skill and philanthropy. The ex-blind man subsisted for some time on a small sum of money which his benefactor had given him; and when it was spent, he returned to his former post on the Pont-Royal. Scarcely, however, had he resumed his usual appeal, when

a policeman laid his hand on him, and ordered him to desist, on pain of being taken up,

"You mistake," said the medicant, producing a paper; here is my legal license to beg, granted by the magistrates."

"Stuff!" cried the official; "this license is for a *blind* man, and you seem to enjoy excellent sight." Our hero, in despair, ran to the oculist's house, intending to seek compensation for the doubtful benefit conferred on him; but the man of science had gone on a tour through Germany, and the aggrieved patient found himself compelled to adopt the hard alternative of *working* for his support, and abandoning the easy life of a professed beggar.

Some years since there appeared on the boards of a Parisian theatre an excellent and much-applauded comic actor named Samuel. Like many a wiser man before him, he fell deeply in love with a beautiful girl, and wrote to offer her his hand, heart, and his yearly salary of 3,000 francs. A flat refusal was returned. Poor Samuel rivalled his comrade, the head tragedian of the company, in his dolorous expressions of despair; but when, after a time, his excitement cooled down, he despatched a friend, a trusty envoy, with a commission to try and soften the hard-hearted beauty. Alas, it was in vain!

"She does not like you," said the candid ambassador: "she says you are ugly; that your eyes frighten her; and, besides, she is about to be married to a young man whom she loves."

Fresh exclamations of despair from Samuel.

"Come," said his friend, after musing for a while, "if this marriage be, as I suspect, all a sham, you may have her yet."

"Explain yourself?"

"You know that, not to mince the matter, you have a frightful squint?"

"I know it."

"Science will remove that defect by an easy and almost painless operation." No sooner said than done. Samuel underwent the operation for strabismus, and it succeeded perfectly. His eyes were now straight and handsome; but the marriage, after all, was no sham—the lady became another's, and poor Samuel was forced to seek for consolation in the exercise of his profession. He was to appear in his best character; the curtain rose, and loud hissing saluted him.

"Samuel!" "Where is Samuel?" "We want Samuel!" was vociferated by pit and gallery.

When silence was partly restored, the actor advanced to the foot-lights and said—"Here I am, gentlemen; I am Samuel!"

"Out with the impositor!" was the cry, and such a tumult arose, that the unlucky actor was forced to fly from the stage. He had

lost the grotesque expression, the comic mask, which used to set the house in a roar; he could no longer appear in his favorite characters. The operation for strabismus had changed his destiny: he was unfitted for tragedy, and was forced, after a time, to take the most insignificant parts, which barely afforded him a scanty subsistence. "Let *well* alone" is a wise admonition: "Let *bad* alone" may sometimes be a wiser.

A NEW YORK JUSTICE FINES HIMSELF FOR INEBRIETY.

Old Otsego County boasts a Justice of the Peace who flashes out in the annals of local fame as arraigning himself for a delinquency. The Justice of the Peace referred to (no matter about his name or where he belongs) possesses the excellent attributes of integrity, ability and worth, but on one occasion he forgot his magisterial integrity. He let down in a weak moment the judicial bars which would hedge him in and roamed into the field of Bacchus. In short, on a recent occasion he imbibed too much strong drink, and in consequence awoke with a realizing sense of that fact the next morning. Now here was a pretty go. A Justice of the Peace had been on a bender, or part of one. A man who was appointed to swing the flail of justice over the heads of poor unfortunate fellows wandering over into the wrong pasture himself. But there it was. He felt reminders of it in the occasional throbs of headache. But what was to be done? The more he viewed it the more he became disgusted with himself. He made up his mind. He would attend to his case. He would vindicate the outraged law. So, at the usual hour, he entered his office. He formally opened court, and then he called his own name as defendant in a suit in which "the people" charged him with an offense against the law, went over the circumstances in detail so far as he could remember them, read "the statute in such cases made and provided," and then asked the prisoner what he had to say. In the role of prisoners he pleaded guilty of the offense, said it was a shame for a man of his years and position, but hoped "the court would not be too severe on him, as he was determined to reform." "The prisoner will stand up," said the stern old Justice. Then the prisoner arose. "Now," said the Justice, "I am very sorry you have been brought into this court on a charge which so seriously affects your good name and standing in society; you have set a bad example, and if you go on at this rate you will bring sorrow and disgrace on yourself and family. I sentence you to pay a fine of \$10 and costs, or thirty days' imprisonment in the county jail." The "prisoner" said he would prefer to pay the fine—and then the court closed. He walked over to the poormaster of the town and paid the \$10.—*Utica Observer.*

MASONIC CHRONICLES.

A good story is told of how a greeny was taking his first degree; how the *arriere* of his body linen became ignited by the accidental upsetting of a candle; how it burnt his shirt and hair; how he was taken out and water poured over him; how the W. M. solemnly suggested to the Lodge that 'twas best he should suppose the burning a regular part of his initiation; how the Lodge solemnly agreed to his proposition; how he was brought back and put through, but with a tender regard for his blisters; how he endured the amazing trials of a twelve miles' ride home on a bumping horse; finally, how he came back a month afterward to see his brother George go through the same process and complained bitterly at the close that the shirt-burning had been neglected!

As a good set-off to the extravagant ideas of some Ritualists about rigidity of work, read the following, which *is said* to have actually occurred:

A town in Indiana had a Lodge that had a W. M. who had an exaggerated notion of discipline. One night he had met his Lodge in called meeting, (not a member was absent,) to instruct them in the work. Teaching them the use of the gavel, he had just called them up with three knocks, when he leaned too far back, fell against the window that was behind him, fell through, fell to the ground four stories, and broke his neck. Picked up the next morning, he was buried decently, but not a Mason came to the funeral. More strange still, not a Mason appeared any more in that village. It was inexplicable. Forty women left widows, two hundred and seventeen children left orphans, eighty-four merchants left in the lurch, with unpaid bills.

Twenty years after that, somebody went up in that fourth story, broke open the door, and beheld the Lodge, a Lodge of skeletons! Strange, but true; they had rigidly obeyed the orders of the W. M., and waiting for the knock to seat them, had starved to death. Each was standing in an attitude of respectful attention, "looking to the East," and had not the pitying citizens taken them down and tenderly removed them, they would have been standing there yet. Such is life.

It is impossible to speak against Masonry without ignorance and prejudice, nor to speak in its favor, without knowledge and love.

FRIENDSHIP improves happiness, and abates misery, by the doubling of our joy, and the dividing of our grief.

EDITORIAL.

MASONRY AS A MORAL POWER IN THE WORLD.

It is not necessary for our present object, to give a labored disquisition upon Operative Masonry as it existed anciently. It is conceded by all well-informed students of the Craft, that the wise men of olden times were builders. In that capacity they were *Operative Masons*. They had their regulations in order to protect themselves against the unskillful, unlearned, and all those incapable of performing labor, wherever required. As these rules and regulations, were in some way binding, upon every one who was received, it became necessary to have symbolic signs, and avowed expressions of faithfulness to each other. Secrecy, was one of the imperative laws that must be observed, and unalterably fixed.

Many of the ideas that these ancient Craftsmen inaugurated into their organizations were undoubtedly obtained from Egypt. It can not be questioned but that Egypt had her Secret Fraternities. The Magi of that country were a secret conclave. They gathered the wisdom, and obtained a knowledge of the sciences, and preserved them through ages. They had a symbolic language, by which they could converse with the wise everywhere. They had a key to unlock the hieroglyphics of the world. Some of our ancient Brotherhood thirsting for wisdom and knowledge, traveled into Egypt, and without doubt, were obliged to undergo the most rigid examinations, in order to receive the secrets of those festivities. Pythagoras, a noted ancient Craftsman, was highly favored and was a great benefit to Masonry in ancient time. It is not to be doubted for a moment but all such were obliged to pass through a series of initiatory ceremonies, before they could be admitted to the mysteries of the Egyptian scholars. By industry, integrity and perseverance they slowly advanced by degrees into the temples of wisdom.

The moral practicability of Masonic wisdom was subsequently developed by the great improvements and the advancements that were made among all nations. When the Masonic student visits the canals, temples, columns, tombs and pyramids that are still found on the sites of ancient cities, he cannot but see, by a glance, the

moral grandeur of Masonry, and trace its glory in every age where her symbolry has been taught.

The travelers of Palestine, in Egypt, were enabled on their return to institute Fraternities, with similar objects in view, that the wise Egyptians had. Consequently, Masonry, being an institution for the good and wise of all nations and countries gained a triumphant victory, when it gained a foothold in Palestine. It was the Masonic Art that produced the symmetrical beauty and grandeur of Solomon's Temple. The stones that were squared and marked had a place assigned them by the master builder in the walls; and were wrought according to the designs laid out upon his tracing-board. The Craft so prepared the stones in the distant quarries that the magnificent Temple arose like the sun at high twelve, without the sound of any iron tools. A sketch of the history of the doings of the *Operative* Craft has been preserved. Copies of the original correspondence that took place between Solomon, King of Israel, Hiram, King of Tyre, and Hiram Abyff, the skillful master builder of the Temple. And in the completion of this great work Masonry gained an important foothold, in what is termed the "*Holy land.*"

For a long time the Masonic mysteries clung to the vine-clad hills of Israel's God, until the Roman power swept over them, and laid waste their beloved city and Temple, and made the land of that people a scorn, and a by-word. Subsequently, Masonry, together with her signs, tokens and binding obligations, was taught in other dominions. Through the faithfulness of the Craftsmen, who worked so diligently upon Solomon's Temple, she went to the coasts of the seas, and left her footprints upon the sands. For a long time, with their religion she was a prisoner at Rome, and suffered everything from enemies.

Masonry, with her great moral principles and christianity, practically undeveloped, wandered like ghosts, and hid in the covers of the mountains. Masonry, with Christianity, because of the wars, came to Europe. The Crusaders gave them no peace. The faithful Craft took a last lingering look of the land of their birth.

They lived as a down-trodden race and people, yet they remembered their vows to Jehovah. But when Masonry came in her *Operative* form to this new land, she left the true and trusty Templars on the islands of the sea and were known as *Knights Hospitallers*, and the Order of *St. John*. For centuries the Sir Knights perpetuated the sublime principles of Christianity, which were kept secretly.

In Europe, Masonry began to unfold her wisdom, she was felt to be of great use in her operative organization. About the time of Elizabeth she was as perfect in the art, as at any period. She came along on the wheels of time and was introduced to the Anglo-

Saxon race, and made her marks by the way. In 1717, she changed the letter of her designs in the operative work, and took up the spiritual, and promulgated a symbolical system, which has reached every civilized country. She has written some of the brightest pages of history. She has by her symbolry taught the King and the arrogant Noble to come down from their assumed high seats, and take a low one with the humble worthy peasant. She has convinced those, with titles of nobility, that it is the internal qualifications of a man that makes a Mason. That a common laborer, if Free and Accepted, could, (and in fact they must meet) upon a level, walk by the plumb, and part upon the square. With such morals, she reaches the heart of the proud, and it becomes tempered with love, while the humble is exalted.

The many crusades that have been instituted against Masonry, is on the account of the power it gains, by being a Secret Organization. Every good organization must have its secrets, to protect itself from becoming contaminated with the unworthy, selfish and impostor.

The real secrecy of Masonry is the voice of a true friend, to a worthy friend. That language that all classes must speak to those whom they wish to benefit. A confidence that is trustworthy is the glory and moral of all the civilized world. Scandal, jealousy, and slander, die ere they cross the threshold, when the tongue is bridled, and mouth bitted with truth and honor.

There can be no lower pit of moral degradation than he who betrays a secret. Such a one is the Judas of friendly trust, and the highwayman of character.

We have some who are moral dyspeptics, that denounce with all the bitterness of a bigoted soul, and perverted spirit the obligations that Masonry demands. They condemn that which they never saw or heard. Neither has the glory of a true Mason's obligation ever entered their hearts. Go back in history and recall the oath taken by two of our ancient Craft. DAVID and JONATHAN, "*As the Lord liveth, and as thy soul liveth.*" Herein we find the spirit of every obligation of Masonry; and what objection can be urged to this Fraternal love that so firmly binds soul to soul, mind to mind, and heart to heart?

We would inquire, wherein is the moral wrong, to have signals or tokens, by which a Brother can be known whether seen or not, who possesses a language readily understood by all the Craft of every nation on the globe? See that strong cord which bound DAVID and JONATHAN, and were either of them demoralized by the oath they had taken? Look at DAVID as he was hid for days, and no one knew of him but JONATHAN. The armor-bearer is seen approaching him in the distant, the arrow to decide the fate of DAVID, it flies through the air, and its distance determines the kind

of message to the Brother. This was a signal. One which would either bring joy and peace or distress and misery. Such are the grand signals and tokens of Masonry, and are such as one true worthy Mason, will send to a worthy Brother; to be assured that "*all's well*," or flee from danger and beware of that hypocritical love, that may betray into ruin, is of more value than the profane can know.

The organization of matter is the mere casket or strong safe for the intellect; and thus we find Operative Masonry the mere outer garment of our moral institution. The diamond may be concealed, the pure gold hid in the drops. So likewise the moral power and value of Masonry exists in the illustration of ceremonies, that are seen, felt and heard. Moral Masonry, through her symbols, speaks to the soul, and inspires the mind with nobler deeds and thoughts. Its language is unlike all others. It is understood by all alike to whom it has been taught. The distant isles of the sea, the Turk and American, the Tartar and European instantly recognize its teachings.

Moral Masonry has internal and invisible designs, drawn upon her tracing-board, more sublime than can be put upon slate or canvass. They are of that character that cannot be sketched. In our shortsightedness and selfishness, it is quite difficult to impress upon the mind the sublime idea of her true mission. It would be a grand and a magnificent picture, if we could present Masonry to that inner life, and be enabled to look serenely into that Temple not made with hands. Into that peaceful and harmonious heaven, and see the correctness of every line drawn by the Supreme Grand Master of the universe. We should discover at once the permanency and accuracy of that which the "Wreck of matter and the crush of worlds" could not destroy.

There is the great moral power, which will lead the soul to feel the true value of Masonry. It is a soul power that lifts the ardent student into a higher life. And is that which cannot blot out, or dim the outlines of its beauty. There can be no end or terminus to this grand superstructure. The eye of the mind, directed by the sublimity of this theme, must rest upon the spiritual world. Where development will be more perfect, more grand, more accurate and wisdom without fault.

MASONIC ELECTION.—The following officers of the Grand Council of Royal and Select Masters of the State of Michigan have been elected for the ensuing year: T. I. G. P., WM. A. BROWN, Battle Creek; D. I. G. P., M. MANSFIELD, Coldwater; G. T. I., E. M. DOANE, Adrian; Treasurer, E. A. ELLIOTT, Detroit; Recorder, G. B. NOBLE, Detroit; G. P. C. W., GEORGE HILL, Portland; G. C. G., A. J. UTLEY, St. Louis; G. S., C. B. REYNOLDS, Reading; G. Sentinel, W. V. GRIFFITH, Detroit.

PROGRESS.

Much has been said and written during a few of the last decades, of the great progress that is being made. Which is to be understood, that mighty strides are taken in the advancing powers of the mental, physical, and moral conditions of the human race. There has been many fine-spun theories as the best methods to keep the ball in motion, that will eventually and most surely take humanity to the highest pinnacle of fame, and learn them to rest at the desirable goal, for which all the good and great of earth are aiming. One class of reformers and progressionists have strenuously advocated a universal system of education. That the masses must be brought under the influence of that doctrine, and be made to feel that the air line of progress is in that direction. The diffusion of intelligence through every grade of human society has been a ruling idea with thousands of our best thinkers.

While this theory, in its broadest sense, may be the true philosophy, still, in many directions, and in some respects, there are retrograding movements. In fact, with those who preach the loudest and longest sermons, and pray the most fervently about progress, misapprehend the broad cosmopolitan principles of real progress. They are apt to become partisan and circumscribed in their own minds. They soon build a wall around themselves, and are found in a nutshell, as hard to break as any that can be found. This being the fate of all who have claimed to be progressionists, has caused many to sincerely question whether the future destiny of humanity absolutely involves that great idea or not. The preponderance of evidence gathered all along the highway of past history, produces doubts upon the truth of the theory.

The strongest evidence that the philosopher has, is that the idea is seen in a moral and intellectual problem as the truth of a great good; a good corresponding harmoniously with Infinite goodness. Those who have expressed doubts upon a perfect system of progress in all things, and have taken the negative and doubtful view, refer to many sections of our globe to prove, from the past, that there has not been, in the aggregate, any progress made. For nations, and tribes, have had their ups and downs. Those who were once far advanced have sunk low in the ditch of moral pollution and ignorance. May we not see the true cause of this apparent retrograde movement? Did the custodians who had the control of the systems of education in those nations that have fallen, promulgate a broad theory, covering all points, supplying all the wants of the mind, free from all selfish aims, aggrandizements and partial rule? Were they not making progress in some

one direction, and putting the mind into a vice, and preventing it from making any progress, only in the channel marked out? This is not progress. No progress can be made only in free thought, and the knowledge how to utilize that thought in all things for good. The person who only keeps his eye upon the law, and steers his course so as to not break over any of the rules of the Commonwealth, makes no internal progress in morals. He can have no correct idea of a moral life based upon the golden rule. He scarcely realizes the value of the silver rule. His status of morals is in a small space. So with the progress that one will make who ties himself to any forged system of sect or party. Yet it is better to be thus tied where a good code of moral rules are required than not to have any. For laws having justice in view will in time produce a higher life.

We look with much encouragement from the helps that humanity has, enabling it to come upon a higher elevation in progress. The various organizations throughout the civilized nations of earth, and their influence felt among the semi-barbarians, and more cruel nations, is evidence that the grade of minds that are found can be improved. The process is slow, it is true. Yet, as we see the highest types can, and do grasp the ideas that elevate and advance, so we can positively assert that the lower can be brought up higher. Cast the mind back upon the dial of time, and where was the most advanced nation of earth? Where is India now? Near where England was in the days of the Heptarchy. The iron rod of a semi-civilized nation may lay the foundation of great progress for the serfdoms who do the biddings of that nation. In our time, perhaps, we cannot see much change. Man is born into existence, commences his round of labors, passes through childhood, youth, maturity, becomes old, and steps from the threshold of human life; during all this period he scarcely sees the least movement of the index on the dial. The accumulated dust of generations, the slow movement in moral and intellectual progress, may only keep pace with the formations of the strata of granite, and coal, yet, in time, like them, come to perfection.

Ages upon ages may keep a nation in one groove, in one circle, and apparently meet with no change. But, perhaps, there are forces at work, like the volcano, that may throw to the surface the pure gold—that for millions of years has been hidden deep in the bosom of the earth—entire out of the reach of man. So, amidst all of this quietude, there may come a power that will break the monotony. A fleet, far in the distance from shore, a mighty army may be discovered; far away on yonder mountain a cavalcade may be seen winding its way around the brow of the hill, and all meet at one point, and force a surrender. A new order of things commences. A new code of laws are put in force. New aspirations

are breathed upon the conquered. New thoughts enter their minds, and a brighter light shines upon their pathway. And from that hour, perhaps when they least expect, even when they did not consider themselves in bondage, their real deliverance came. With them, old things are passing away, and, figuratively, a new heaven and a new earth are placed before them.

In the most advanced nations, their progress in a generation make but a slight difference scarcely perceptible. In every thing, except in inventions, our own boasted nation has made but slow marches. In elevating the moral tone of humanity, it can hardly be said that any great progress has been accomplished. Some superficial enthusiast may claim that wonders have been done. In political economy, in religious truth and integrity, in the moral moulding of society, the changes that have been wrought, cannot be called progress. For, in many instances, where one step has been gained, two have been lost.

The great failure has arisen by directing the mind of the youth to become familiar with only one set of ideas. The fear of heterodoxy has bolted the door of orthodoxy with all classes, even the most liberal immediately use the cleaver, and hew down every one who happens to grow too tall, or too broad for their ideas. The ancient iron bedstead, and narrow covering, are instantly brought into requisition. And the individual must take some party or sectarian astringent, and cramp his thoughts and mental powers, or else be cast adrift. And there being so few who are educated on a broad platform, who can stand alone, like the old sturdy oak, fearless of the blasts and storms that the wheels of progress are retarded.

But there are, now and then, one who will follow their convictions when they are based upon moral right, and do not infringe upon any other right. It is utterly impossible to bind them down. Their minds entertain generous and free thought, they grasp aspiring views in behalf of humanity, and no tame fossilism can hold them. Such have a nature pressing them forward to a higher point of intelligence and a more comprehensive wisdom. They are determined to meet and overcome all obstacles. As we pursue these reflections, can we not positively declare that there is a true philosophy of progress seated in human nature, that must be enjoyed as sure as they are rays from the sun. The ultimate of which is the end and final cause of life.

The duty of every free soul is to keep an eye open to all opportunities and claims of progress. What there is to be done to-day, let it not be put off until to-morrow. If a "thought seek expression," give it utterance. Let it go like a winged angel.

We have men who put such an importance upon their efforts, and what they project as progress, that if any hesitate to fall down

and worship them, they are ready to denounce all such with every epithet imaginable. These persons manifest a seeming consciousness that what there is to be done in the world, must be done through them, or all will go to ruin. Thus it is they jog along through life. And the first thing that they realize, the evening of their earthly existence arrives, which closes their individual work and no one can be found to throw away a life upon their schemes.

The grade of minds to which we have alluded, do not live wholly in vain as it respects the balance of the world. They have lived for some purpose, notwithstanding they failed in their own purpose and design. There was a greater power at work, a mightier Providence who shaped events, and surveyed a route, from which better ends and results could emanate. The individual cannot call his day's work lost, and count it vanity when the goal is not reached for which he aimed. Work may be marked out upon the trestle-board of life, and a wrong calculation made to perform the labor. A reflecting mind will not be disappointed if the original idea and plan is not done in the time first allotted. The philosophy of patience, and moderation, teaches us to do our part. Let this be our aim, and leave the result with that Divine Being in whose power we are. It is a comforting thought, and it will stimulate to greater energy, if we are to cause or assist in finishing the good plans after we pass to a higher transition. The same God and the same Power and Wisdom that enabled us to conceive the plan or the idea in this existence, can enable the same mind to mature the higher life. This is progress, advancement.

The philosophy of progress, most assuredly attaches such an impulse to the developed existences of the intelligent beings. That fact must have its basis established in the great design, by Him who guides all mind. It would be a sad reflection, indeed, if we were only to look upon each other, face to face, from age to age, and view this mortal life as little superior to that of the coral insect. Progress implies no stopping point. There is no period of time when it can be said that progress is finished. If a point could be gained when no progress could be made, a world of idiots would be the spectacle presented. Wisdom would be proved to be foolishness; strength, weakness.

UTAH.—The Grand Lodge of Utah, at its second annual communication, held, 8th inst., elected M. W. Bro. R. H. Robertson, of Salt Lake City, Grand Master. The fraternity flourishes there.

ALL THE prime ministers of Europe are members of Masonic Lodges.

THE COLORED MASONS OF OHIO.

We find the following notice in the *Toledo Blade*. We give it place in our journal as an item of news. The reference made to some foreign Grand Offices and bodies may be of much interest to many of our readers. The various Grand Lodges of America are in corresponding fellowship with these foreign Grand Lodges. Now, it seems to us, from the stand point that we occupy, that every Grand Lodge that withdrew fellowship from France, should do the same with every Grand Lodge over the great waters that recognizes the colored Masons of this country, who are recognized and working as true Masons. We believe that every white Grand Lodge of America looks upon all the colored Lodges in America as clandestine. If so, how can the white Grand Lodges tolerate the fellowshiping of these clandestine organizations by the Grand Lodges of Europe? If we fellowship one *white* brother in Germany, and they fellowship those whom we denounce as clandestine here, in this country, where is our consistency?

Or is it the right for every Grand Lodge to fellowship whom they please. This, perhaps, is true, if the clandestine were in the jurisdiction of those foreign Grand Bodies. But they are not. It is reported that there are clandestine Lodges in Detroit, Michigan; and that they have organized a *Grand Lodge*. Now, suppose that Ohio Grand Lodge, or a Grand Lodge in Germany, should exchange greetings of Masonic Fraternity with the clandestine Grand Lodge of Michigan. Could the legitimate Grand Lodge of *Michigan* or *Illinois* continue their Masonic fellowship with Ohio or Germany. We throw out these remarks hoping to hear from our able correspondents upon this point:

"The Grand Lodge of Colored Masons of Ohio, in session at Cleveland last week, elected the following officers for the ensuing year: Wm. T. Boyd, of Cleveland, M. W. Gr. Master; Peter H. Clark, of Cincinnati, R. W. Sen. Gr. W.; E. H. Guy, of Zanesville, R. W. Jun. Gr. W.; A. J. Anderson, of Hamilton, R. W. Gr. Treas.; John R. Blackburn, of Xenia, R. W. Gr. Sec. The number of Lodges in the State for 1871 was 32, with 715 members. During the season thirteen more warrants were granted. The progress and increase of the Order for the past year has been greater than in any previous year of its history. The report of the Committee on Foreign Correspondence developes some interesting facts. The Gr. Officers are in friendly correspondence with various European Gr. Lodges, and the Ohio Lodge is held in good esteem in Europe. Some of the Gr. Masters in Germany, in their discussions on the American colored Lodges, declare openly that Germany has, to all intents and purposes, fully acknowledged the Masonry of colored men here by calling on them for contributions as Masons for the Masonic fund in relief of both armies in the late war, and by receiving and publishing and acknowledging the same. The session at Cleveland was harmonious and satisfactory."

OF WHAT UTILITY ARE THEY TO THE MASONIC FRATERNITY?

It is often said, and we do not know but there is philosophy in the assertion, that certain vagrants may be a useful appendage to the body politic. Impositors are annoying, and provoke wrath. Confidence men everywhere produce much distress and mischief. And their treacherous dealings may cultivate a hatred toward them, which will not morally improve them, but greatly demoralize those they wrong. Misplaced confidence naturally begets distrust, and the ones injured may, if not upon their guard, become deaf to real worth. So that it is not impossible that an impositor, and those who have proved themselves unworthy of trust, may have been looked upon in an unphilosophical light. The philosophical problem to solve is this, as they are in society, and move among men, we should try to make them of some moral practical utility to our moral progress in the world, and to be of some benefit to society.

Are we prepared to say, in the light of moral philosophy, that a JUDAS has not been of some moral benefit to the spread of Gospel truth? Can we say that BENEDICT ARNOLD has been of no use in the establishment and progress of American principles? And it is impossible that when one has bowed at the Masonic altar, that he is wholly useful to us, and to Masonry, if he proves to be a *selfish, unprincipled slanderer*? And one who is unsafe to *trust* in any *capacity*? It may be the method of moral progress, and moral security, that this is one of the philosophical modes to be thus tried in the furnace to find the real genuine metal.

Masonry teaches the good man to break off the useless corners, or the superfluous excessiveness of his life. To fit and prepare himself for a nobler sphere and a higher clime. In like manner, in a collective capacity, as a body of *Masons*, we are to be tried with impositors, drones, *slanderers*, *blackmailers* and ruffians. They help to test the real benefits of Masonry. If they are not petted, and hugged to our bosoms. If we will only exhibit that Masonic integrity, recognized by all good and true *Masons*, expose and bring them to view, that they may be seen in their true light, their *impositions*, *slanders* and *perfidy* may be a benefit to the institution. *Masonry* would never have been what it is had no evil been perpetrated in its own precincts. That evil developed a lesson of the truest integrity ever exhibited in the world. It foreshadows the great trials of life, to which every real craftsman is liable to encounter. Without those *selfish traitors* that we meet upon our pilgrimage journey, we are not tested, and do not know whether

we have sufficient strength for every *battle* that we may be called upon to fight.

Therefore, we deem it of some use to have those unworthy *appendages* to try the strength of the Masonic cable-tow, to exhibit the beauty of that moral integrity taught in Masonry. If **Masons** will only study the lessons of true philosophy, they will find truth and wisdom in the dark and crooked lines, drawn by an enemy or a selfish member of the Craft. The diagram of their lives, the unfoldment of their purposes, and the unlocking of their hearts, will serve as a map to correct human life, and enable the faithful student of Masonry to come upon the exact circle of the Masonic compass. The imperfection found in all clearly demonstrates the fact that none walk upon that circle at all times. Yet the real lover of masonry, by careful observation, can see where corrections are needed, and will strive to keep as near that circle as possible. Seeing the zigzag course of others, if true himself, he will not abandon the institution and leave it to the *selfish* and *unworthy*, but stand to his post and *defend* the *right*. It is by contrast that we learn the true value of an upright and a genuine **Mason**. Masonry does not demand of us to sustain the unworthy. No, let them stand upon the foundation that they have built for themselves. If they are good, they are secure; if evil, the world will know it, as they know it.

THE BEAUTY OF MASONRY.

The intrinsic beauty combined in Masonry does not exist in the several forms of its work, or the ceremonies, that are observed in advancing to the degrees. These are all right and useful, but the hidden beauty is not merely in the letter. The **Mason** who searches for truth, glory, strength and beauty, only in the passing ceremonies, and in the outward, or letter, can have but a feeble love, a weak regard, and is still in darkness to the true beauties of the fundamental objects and aims of Masonry; as much so as when he first stepped over the threshold of the institution, and for the first time knelt at the altar of Masonry. Those who see no more of Masonry than this are the perishable materials that are put into the walks. They die without the right, and although they have ears they hear not, and eyes they see not.

Masonry has a beauty in its spirit. The forms and ceremonies are all beneficial as aids to impress the mind with rich, noble and unchangeable principles and truths. The impressions, developments and advancements that a true **Mason** enjoys compose the upright walls of the mystic temple of a pure life. They make to his under-

standing a revelation, and produce an inspiration that unfolds to his mind Masonic beauty, excellence, and moral power. When forms, symbols and ceremonies all fail to produce the virtue, the spirit and life contained in them, they are worthless. All those symbols, forms, and work in Masonry, are as destitute of beauty as the lifeless dead body in the tomb, without the spirit. That expression of the eye is gone, its real beauty is gone. So with Masonry when the spirit of its symbolry is not known and practiced.

EDITORIAL NOTES BY THE WAY.

Not many moons away, we took a northeasterly direction and brought up on the coast of Lake Michigan, at Grand Haven. The Fraternity are on the progressive movement in this locality. Of late, they have organized a Chapter and have equipped themselves with a fine set of jewels and regalia. They have a splendid hall that they occupy with the Lodge. The hall is well furnished, and they need not be ashamed of the whole outfit. Everything is in order and displays taste, beauty and wisdom.

We are under many obligations to Bro. Mitchell, the W. M. for kind attentions bestowed upon us. He is quite a young man in years, but quite an old head, or a hand and heart that has learned things that are old, and conducts the work with harmony and skill.

We predict a bright future for him. He publishes one of the best papers in all that section.

ST. CLAIR, MICHIGAN.—In our wanderings we chanced to come upon the banks of the beautiful river of St. Clair, that is one of the connecting links between the chain of lakes. And being somewhat weary, we called at the *City Hotel*, and there found our old friend and Brother of ancient *Tyre*, GEN. S. B. BROWN, the same old prince of a *Landlord*, who has of late been reinstalled at the post he occupied during the building of the first Temple of the city. And while many traveling Bohemians can remember with pleasure of calling at his tent, and obtaining refreshments in times gone by, their descendants who can trace their genealogy, are requested to call and let their wants be known.

WE FEEL sad, as will his numerous friends, to learn of the great affliction that has befallen Bro. John W. Groesbeck, of Harvard, Ill. His excellent wife died on the 20th of September last. She was 34 years of age, and leaves a little daughter two and a half years old.

THE ELLIS WASHING MACHINE.

Patented



March 25th, 1871.

**MANUFACTURED AT GALVA, ILL., BY
ELLIS, SELLON & CO.,**

THIS machine justly merits the attention of the public. It is undoubtedly the best machine now manufactured. It has found its way into the homes of more than 8000 families in the past 12 months. All who have secured machines speak of it in the highest terms, in regard to its washing. It has no equal. It does all the work without the use of tub or washboard, washing the finest fabric without the least injury. It is easily operated; a child can work it to perfection. It is a machine that everybody should have, being substantially made, perfect in every part, and nicely finished.

FIRST PREMIUM AWARDED AT THE FOLLOWING FAIRS FOR 1872

State Fair,.....	Ottawa, Ill.	Perry County Fair,.....	DuQuoin, Ill
McLean County Fair,.....	Bloomington, Ill.	Fulton County Fair,.....	Canton, Ill
Knox County Fair,.....	Knoxville, Ill.	Sangamon County Fair,.....	Springfield, Ill
Mercer County Fair,.....	Aledo, Ill.	Jefferson County Fair,.....	Mt. Vernon, Ill
Lee County Fair,.....	Dixon, Ill.	Scott County Fair,.....	Davenport, Iowa
Aurora Fair,.....	Aurora, Ill.		

The following are a few of the many persons who have voluntarily passed their opinions in reference to the Ellis washing machine. They are farmers of Illinois, and perhaps well known to many of our readers. We could add hundreds of such statements if room would permit:

MONMOUTH, Ill., Nov. 10, 1871.

Messrs. Ellis, Sellon, Wiley & Co.—Your Washing Machine is a perfect success. I have given it a thorough trial, and find it all you represent. We would not do without it.

R. G. PATTON.

JOY STATION, Ill., Oct. 20, 1871.

Messrs. Ellis, Sellon, Wiley & Co.—Your Washing Machine is the best machine I ever saw. We have given it a fair trial, and the more we use it the better we like it; it does the work perfectly.

E. W. DAY.

MILAN, Ill., Oct. 12, 1871.

Messrs. Ellis, Sellon, Wiley & Co.—We have tested the Ellis Washing Machine, and find it to do the work just as you represent. We have no fault to find whatever. I can sell many of them here for you. Please send me one more, large size. Very respectfully, A. W. WRIGHT.

WYOMING, Ill., Dec. 20, 1871.

Messrs. Ellis, Sellon, Wiley & Co.—I am on of machines; ship half dozen right off. They more than satisfy the people.

SAMUEL SMITH.

All Orders should be directed to

ELLIS, SELLON, & CO., Galva, Ill.

THE MYSTIC STAR.

February--1873.

ANNUAL COMMUNICATION OF THE GRAND LODGE OF MICHIGAN.

ADDRESS BY GRAND MASTER CHAMBERLAIN.

The Grand Lodge of Michigan assembled at Music Hall, in Detroit, on Tuesday, January 14th, at high twelve, and was opened in ample form by Grand Master HENRY CHAMBERLAIN. All of the Grand officers were present, several of the Past Grand officers and a very large attendance of delegates from the Subordinate Lodges. A Committee on Credentials was appointed, and the Grand Lodge was called off from labor to refreshments until two o'clock, when the Grand Lodge was called from refreshments to labor, and the following address was given by Grand Master Chamberlain:

GRAND MASTER CHAMBERLAIN'S ADDRESS.

BROTHERS—The various aspects of Masonry furnish much food for profitable reflection. The wisdom of its design, the beauty of its structure, the wonderful variety and richness of its symbols, and the beneficence of its results occupy our best thoughts and adorn our choicest literature. But a Masonic assemblage, like this, combines and concentrates into one grand suggestion, all the wealth of Masonic symbolism, and in one word of immeasurable significance utters the grand Masonic secret—and that word is—Brother.

This word is the epitome of Masonry; it contains in itself all that we know of the ritual, the obligations, the work, the degrees and the history of our ancient craft; it expresses the essence of all that we can give or receive in Masonry; it is above lineage, race or rank; among a strange people and in foreign climes, it is language, passport and letter of credit, it is food, clothing and shelter, in peace it is an ornament, in danger a coat of mail; and enveloped in it are all the philosophy, ethics and objects of our institution.

1. VOL. XVIII—NO. II—FEB. 1873.

But not the least singular of its attributes is the ready recognition it everywhere commands. Among the hundreds of faces before me are many I know—faces of those with whom I have taken sweet counsel—and there are some I do not know; but by those means which a Mason understands, I do know that you are all Masons, and, being Masons, I know you are my brothers. We are brothers, not by race nor by blood, but by spirit—a brotherhood which gratifies our social nature, mitigates our mental distress, ministers to our physical feebleness, follows us to our silent grave, and then shelters and cherishes the loved ones we leave behind us.

Brotherhood involves equality; and notwithstanding official stations, designations and duties, we meet on the level of brotherhood, to be equal partners in all the pleasures and benefits which Masonry bestows.

Brotherhood also involves fatherhood; and to our Great Master and Father, it becomes us to render humble and hearty thanks for the blessings of the year that has passed, and from Him to seek wisdom and guidance and continued favor for the time that is to come. His all-seeing eye, as well as the eyes our brethren, have been upon each one of us during all the year; and while our outward acts have been visible to them, our motives and secret acts have been known only to Him. He will judge rightly, and it becomes us to judge kindly.

My official term is nearly closed. And now, as I stand at the bar of your opinion, permit me to crave for myself the kind judgment of brothers as I pass on, at once, to report my official acts to you, from whom I received the power that gave them validity, and to whom I am responsible for its proper exercise. The ordinary duties of your Grand Master are numerous and onerous; but, from accidental causes, many questions have arisen during the year of a nature so delicate and complicated, that I also crave your patient attention to such details as well furnish a basis for your intelligent action.

CONSTITUTION OF NEW LODGES.

Charters were granted to twelve new lodges by this M. W. Grand Lodge at its last annual communication. These lodges have been constituted and consecrated, and the officers thereof duly installed, as follows, viz.:

Bradley Lodge No. 296, January 31st, and Lake Shore Lodge No. 298, January 29th, by myself in person.

Attica Lodge No. 295, January 23d, by W. Bro. C. S. Hicks.

Kilwinning Lodge No. 297, January 25th, by R. W. Hugh McCurdy.

Pere Marquette Lodge No. 299, February 9th, by R. W. Wm. Dunham.

Champlin Lodge No. 300, January 30th, by W. Bro. D. B. Tracy.

Napoleon Lodge No. 301, February 6th, by R. W. Benjamin Porter.

Tawas City Lodge No. 302, February 1st, by W. Bro. J. H. Cogshall.

Ancient Landmarks Lodge No. 303, February 21st, by W. Bro. W. L. Webber.

Woodland Lodge No. 304, January 23d, by W. Bro. D. Striker.

Watson Lodge No. 305, February 10th, by W. Bro. A. J. Utley.

Carson City Lodge No. 306, February 7th, by W. Bro. D. C. Spaulding.

The brethren, acting as my proxies in this labor, report in each case the lodge rooms safe, and the officers installed fully competent to discharge the duties required of them by Masonic law and usages.

LAYING CORNER STONES AND DEDICATIONS OF MASONIC HALLS.

On the 30th of August last, R. W. Hugh McCurdy, D. G. M., acting as my proxy, with the assistance of brethren in that vicinity, laid the corner-stone of a new city hall in the City of Port Huron. I am informed that the occasion was one of great interest, and that the address of our R. W. brother gave great satisfaction.

On the 14th of September I dedicated a new hall for the brethren of Summit Lodge No. 192, at Buchanan. The hall and furniture do credit to the brethren of that Lodge, and the ceremonies of the occasion were pleasant, and, I trust, profitable.

On the 18th of April R. W. Henry M. Look, G. V. & L., dedicated, by my authority, the hall of Commerce Lodge No. 121, at Commerce. He reports the hall and its furniture to be very fine.

On the 10th day of December W. Brother J. L. Mitchell dedicated the hall of Mason Lodge, at Mason.

On the 27th of December W. Brother J. C. Palmer dedicated a new hall for Morenci Lodge No. 96, at Morenci; and on the 27th of December, W. Brother B. Hodgkinson dedicated a new hall for Dearborn Lodge No. 172, at Dearborn. From all these I have good reports.

DESTRUCTION OF LODGE HALLS BY FIRE.

The lodge room of Grand Haven Lodge No. 189, was destroyed by fire on the night of the 2d of February last. Its charter and part of its furniture were saved. The fixtures and furniture were insured, but I am not advised of the amount of insurance or of loss.

October 9th, the building in which was the lodge room of Farmington Lodge No. 151, was destroyed by fire. The Lodge lost its charter and all its furniture, valued at \$500, on which was an insurance of \$400. On learning of this loss I granted the Lodge a dispensation to continue its work.

December 30th the lodge room of Rockford Lodge No. 246, with

its cha rter and furniture, was destroyed by fire. The records of the Lodge being at the house of the secretary, were saved.

I recommend that new charters be issued to these Lodges without charge, and that their losses be referred to a special committee to investigate and report what action, if any, should be taken in the premises by the Grand Lodge.

OFFICIAL VISITATION.

During the year I have made official visits to thirty-two Lodges in all, and have witnessed the conferring of at least one of the three degrees in most of them.

There were some variations in the lectures, but the work as a rule is quite uniform.

INSPECTION OF LODGE RECORDS.

In addition to the visits made, I have inspected the records of over two hundred and forty of the constituent Lodges. The Worshipful Masters and Secretaries of twenty-six Lodges were not requested to meet me because of the distance to be traveled by them. The Worshipful Masters and Secretaries of twenty-seven Lodges did not appear as requested, some giving good reasons for not doing so, and others, I fear, not caring to have their records inspected.

As a whole, the records of the Lodges are in fair condition, though but few of them are fully up to the standard which should be required. I deem it of the utmost importance that the records of our Lodges shall be carefully kept, and all the transactions of of the Lodge clearly set forth in such a manner that they cannot be falsified or mutilated without detection. The Grand Lodge has a right to know all that is being done in its constituent Lodges. Their records should clearly report their work, their resolutions, their receipts and their expenditures.

I have made the following orders or suggestions in regard to the manner of keeping lodge records :

1. That, in addition to a record of work and ordinary business, the book should show the receipts of each evening, whether fees or dues, and the names of the brothers paying the same, and all sums received by the secretary during refreshment to be entered in the proceedings of the next regular meeting.

2. That when an account is allowed the nature of the claim and the amount allowed should be entered.

3. That the reports of the Secretary, Treasurer and Finance Committee should be made in detail and should show the source of all receipts, the object and amount of all expenditures, and when approved, should be recorded at length.

4. The fee deposited with a petition should be entered in the record, as other receipts, and paid over to the Treasurer, and in case of rejection, an order should be immediately drawn for the amount ; and,

5. That the record, when approved, shall be signed by the W. Master.

6. I have also directed that each Lodge keep an alphabetical list of its rejections with the date of each; and that a like list be kept of all rejections by contiguous Lodges, of which proper notice may be received.

SPECIAL DISPENSATIONS.

I have issued four special dispensations to permit Lodges to ballot on petitions without the usual delay; and for good reasons in each case. I have refused dispensations in several cases, also for good reasons. I have granted six dispensations to elect officers, but only when the welfare of the lodge manifestly required a departure from the rule.

REPRIMANDS.

The Grand Lodge, at its last annual communication, ordered that Rochester Lodge No. 5, Dowagiac Lodge No. 10 and Tecumseh Lodge No. 60, be reprimanded for unmasonic conduct in invading the jurisdiction of sister Lodges. In accordance with the resolution adopted in these cases, I prepared reprimands suitable to each case, and caused them to be read in each of the Lodges and entered on their respective records.

IRREGULAR INSTALLATION.

Report was made to me that the officers of Dryden Lodge No. 150 had been installed in public by a brother who never had been a Master of a Lodge. After ascertaining from the Master elect that the report was true, I ordered the Lodge to cease all work until its officers were properly installed, which order was promptly complied with.

ARREST OF CHARTERS.

Tawas City Lodge.—Immediately after the last annual communication of the Grand Lodge I received letters from the Worshipful Master elect and other brothers of Tawas City Lodge No. 302, chartered last year, which indicated that the brethren of that Lodge were not harmonious. Letters subsequently received, from time to time, confirmed these indications.

A difference of opinion in regard to a question of law had arisen between the brethren of Baldwin Lodge, at East Tawas, and the brethren of Tawas City Lodge. At the request of W. Bro. J. S. Reeves, W. M. of Baldwin Lodge, I decided the question. He, being present at a subsequent meeting of Tawas City Lodge, was requested by its Worshipful Master to read my decision. But the brethren of the Lodge refused to hear it read. The Worshipful Master, not understanding his prerogative of power in such a case, submitted to this disorderly conduct. When these facts were reported to me, I requested Brother Reeves to visit Tawas City as

my proxy, and read my communication, which had been previously sent to him, and also a reprimand to the Lodge for its contumacy.

A trial was in progress, or rather the grounds for complaint had arisen before the Lodge was chartered, the Worshipful Master being the injured party, and making the complaint. At the trial the Senior Warden was called to preside. (This was a mistake. In such cases the W. M. should call upon the Grand Master to appoint a special deputy to preside.) The trial dragged its slow length along for months, and after every sitting of the commission to take testimony I was deluged with letters and telegrams from both parties until the 28th of May, when I became satisfied that it was not prudent to permit a continuance of this state of things. Accordingly, I issued an order to Brother J. S. Reeves to temporarily arrest the charter of Tawas City Lodge, and to take possession of its property. This was promptly done.

At the time of issuing this order I expected soon to be able to go to Tawas City and investigate the whole matter, but the ill-health of my family forbade so long a journey, until the season was so far advanced that it had become impossible to do this and attend to other pressing duties. But on the 28th of November, at East Saginaw, I met, by appointment, the Master and several brethren of the Lodge, together with Brother Reeves. After a full and free conversation with all the brethren I decided to restore the charter, withholding, however, the right to elect officers, and placed the Lodge in charge of Brother A. L. Backus, W. M. of Au Sauble Lodge No. 243, under the provisions of standing resolution No. 48, of this Grand Lodge, with orders to proceed with the trial, bring it to a close, if possible, and report to me before this annual communication of the Grand Lodge.

Brother Backus reports that he has taken possession of the Lodge, and that the trial has been brought to a close, a verdict of "not guilty" having been rendered in the case. Brother Backus informs me that he will be present at this communication and will give all the information in his possession. I am under many obligations to Brothers Reeves and Backus for their assistance in this business.

Hamilton Lodge.—On the 12th of June I received, under cover and accompanied by a letter from the Secretary of Hamilton Lodge No. 113, the following questions, asked by a member of that Lodge:

"Has a Lodge of F. and A. Masons a right to donate the funds of the Lodge for the building of steam mills or other purposes of a local nature in which a large portion of its members are not interested? If so, should not a notice be given that a resolution for such purpose was pending, that all might be present to vote who were interested?"

It did not occur to me that the question was seriously asked, and I answered it in a somewhat facetious style, but in conclusion said very clearly and distinctly that a Lodge had no right to devote its funds to any but a Masonic purpose. This was sent to the Secretary of the Lodge.

On the 19th of August I received a letter from the brother who had propounded the questions, stating that the Lodge had subscribed of its funds toward building a steam flouring mill, had paid a part of said subscription, and that the right to do so was claimed, notwithstanding my decision, upon the ground that they were incorporated under the laws of this State, and were consequently legally liable for the subscription.

I immediately wrote to the W. M. of that Lodge asking him if my letter had been read to the Lodge, and if any part of the amount subscribed toward building a flouring mill had since then been paid. He answered affirmatively to both questions. I immediately issued an order, addressed to M. W. Geo. C. Munro, P. G. M., arresting the charter of Hamilton Lodge, and requesting him to take possession of the Lodge, its furniture, jewels, property and records. This was done.

Some time after the W. M. and wardens of the Lodge visited me at my home and made a statement of the whole affair, disclaiming any intention to disobey my orders, but stating that they supposed they were legally bound to pay the amount. I requested them to bring the records of the Lodge and meet me at Adrian on the 5th of December, at which time and place I examined their records. Finding that the Lodge was probably in fair condition, I restored their charter upon the condition that they return to the funds of the Lodge such sums as had been improperly paid out, and that they assume the payment of any sum the Lodge might be liable for on account of the flouring mill subscription, and that they pay to Brother Munro his expenses in making the arrest. This I learn has been done, and I am under obligations to P. G. Master Munro for his assistance in this case.

Gaines Lodge.—At Corunna, on the 26th of November, I met the W. Master, Senior Warden, Treasurer and some other Brothers of Gaines Lodge No. 249, from whom I learned that some discord existed among them; that their financial condition was not favorable to their prosperity, and that they had become involved (as is frequently the case) by their attempt to build a hall. My conversation with the Brothers led me to believe that their difficulties might be settled, and that the Lodge might go on and prosper. But on my arrival at Flint on the 29th of the same month I found some of the same brethren present, and learned, much to my surprise, that the hall of the Lodge had been broken open and their charter had been stolen.

There were two parties in the Lodge, one led by the W. Master and the other by the S. Warden, each accusing the other of being guilty of breaking the door and stealing the charter. I soon became satisfied that their difficulties could not be readily healed, and by a verbal order then given and by my written order of the 2d of December following, directed to R. W. Hugh McCurdy, D. G. M., I arrested the charter and directed him to take possession of the records, jewels, furniture and effects of the Lodge, which, by his return, I learn he did on the 16th of December. The charter has not been found.

I recommend that charges be preferred against Gaines Lodge No. 249 for unmasonic conduct; that a commission be appointed to take testimony in the case, and that, pending charges and trial, its charter be arrested, and that the Grand Secretary be instructed to take its records, jewels, furniture and funds into his custody.

I am under obligations to R. W. Hugh McCurdy for his aid.

The papers and correspondence relating to the arrest of these charters are herewith submitted.

I have reason to think that there are several of the Lodges in this jurisdiction whose charters should be arrested. I have not found time to investigate these cases thoroughly, and for this reason alone I have taken no action in regard to them.

CHARTERS.

Many of the charters of our Lodges are seriously injured and are scarcely legible, by reason of dampness and mould gathered from the walls of the Lodge rooms where they are usually hung. It would be well to authorize the Grand Secretary, upon the return of such charters by the Lodges, to issue new ones without charge.

The charter of a Lodge is intrusted to its Master, and ought to be kept constantly in his personal possession, and not left in the Lodge room during refreshment. If such was our practice we should not be annoyed and endangered by the stealing of our charters, and the responsibility for their safety would be with the Master of the Lodge, where it properly belongs.

APPEALS.

Early in March last Bro. W. G. Hudson, W. M. of Olivet Lodge No. 267, informed me that he had preferred charges against Bro. Wm. J. Hickok for unmasonic conduct, and that he (Bro. Hudson) was the party aggrieved. Bro. Hudson requested me to appoint some suitable Brother as my proxy to preside on the trial. I complied with his request, and appointed as such proxy R. W. J. E. Chisholm, J. G. D., and W. Master of St. Alban's Lodge No. 20, of Marshall.

The trial was held on the 5th of April, and resulted in a verdict of guilty and a sentence of indefinite suspension. Bro. Hickok

appealed from this decision after examining all the papers in the case, and listening with great patience to the statements of the counsel for the accused. I declined to reverse the judgment of the Lodge, believing that substantial justice had been done to the suspended member.

An appeal was then taken to this Grand Lodge, and I was asked to issue a commission to take new testimony in the case. I accordingly authorized R. W. Bro. Chisholm to take testimony, giving due notice of time and place to Olivet Lodge and to Bro. Hickok. The whole matter will now come before you for decision.

Bro. Samuel Wm. Burley was tried in Washington Lodge No. 7, at Teconsa, on charges of unmasonic conduct; was found guilty and expelled from all the rights and benefits of Masonry.

From this decision an appeal was made to me. Not seeing any good reason for setting aside the sentence, I approved the action of the Lodge, whereupon an appeal was taken to this M. W. Grand Lodge.

The files in each of the above cases are herewith submitted.

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A RECORD OF MASONS.

I recommend that the names of all the members of the constituent Lodges, with their official rank, be published with the transactions of 1874; and that each year thereafter a list of the names of all entered, passed, raised, admitted, restored, dimitted, suspended, or died in each Lodge, after 1874, be printed in the transactions of that year. By this means each Lodge that preserves its files of the transactions from year to year may know the names of nearly all members of all Lodges in the jurisdiction.

VISITS AND INVITATIONS.

In the month of May last I had the pleasure to attend the annual communication of the M. W. Grand Lodge of Indiana, where I received a truly Masonic welcome, and was enrolled among its honorary members. I am happy to say that Masonry is represented to be prosperous in this sister and neighboring grand jurisdiction. I was pleased very much by what I heard and saw.

I received an invitation from the M. W. Grand Master of Delaware to be present and participate in the dedication of the Masonic Hall of that Grand Lodge at the City of Wilmington on April 28th. But I was compelled to decline it and many of the invitations from the brethren of this jurisdiction because of the pressure of official business.

WAIVER OF JURISDICTION.

In January last I received from M. W. S. D. Nickerson, of Massachusetts, a request to waive jurisdiction over the person of two young men residing within the jurisdiction of Zion Lodge No.

1, Detroit. The consent of Zion Lodge having been freely given, I granted the request.

GRAND LODGE JURISDICTION.

I received, early in the year, a letter from M. W. Samuel Todd, Grand Master of Masons in Louisiana, accompanied by a circular from the office of the R. W. Grand Secretary of the same jurisdiction, relating to the comity that should prevail between home and foreign Grand Lodges, to which I call your special attention, and recommend its reference to a special committee. I advise that this Grand Lodge again assert, as it has heretofore, the doctrine of the exclusive jurisdiction of every Grand Lodge over the symbolical degrees within its own territory; and, whenever occasion requires, to refuse to hold any Masonic intercourse with any Grand or Subordinate Lodge or individual Mason, who will not stand to and abide by the American doctrine and practice on this important subject, at least so far as American Grand Lodges may be affected thereby.

REPRESENTATIVES NEAR SISTER GRAND LODGES.

In obedience to the resolution adopted at the last annual communication, I have made appointments of representatives to reside near the M. W. Grand Lodges mentioned, viz. :

M. W. Henry Rufus Swazey, New Orleans, La.; Bro. Charles M. Rice, Portland, Maine; M. W. Dewit C. Cregier, Chicago, Ill.; M. W. John H. Anthon, New York, N. Y.; R. W. Abel Hutchins, Concord, N. H.; Bro. Dwight Waugh, Stamford, Conn.; M. W. Solomon D. Bayless, Fort Wayne, Ind.; Bro. Edward A. Jewett, Burlington, Vt.; Bro. W. A. Nelson, Nashville, Tenn.

OBITUARY.

It is seldom that we meet in annual communication without having our hearts pained by the announcement of the departure of some one or more of our members to the land of the hereafter. Death invades our midst, and one after another of those whom we have known and loved go out from us, and we may nevermore behold their faces upon the shores of time.

Since our last annual communication John A. Barns, Junior Grand Warden during that communication, and a member of Ashlar Lodge, in this city, has been called from our midst to the rest of the Grand Lodge on high. Brother Barns was a man who did honor to our fraternity, and one whose interest never faltered in its behalf. He was a man with many friends and few enemies, who lived in the enjoyment of the respect and dignity of the entire community, and whose loss is mourned, not only by personal friends and relations, but by all who had ever known him. Blessings follow and crown such a life. All memories of such a Brother are hallowed. May we have more men and Brothers like him, and

while we pay our tribute to his memory, our sympathies are extended to her whom he loved best of all, who now walks alone the journey of life, feeling that her most precious treasure is in heaven.

UNVEILING THE SOLDIERS' AND SAILORS' MONUMENT.

Early in the year I received from the Committee of the Monument Association a communication inviting this M. W. Grand Lodge and the brethren of its constituent Lodges to be present at the unveiling of the Soldiers' and Sailors' Monument in the city of Detroit, on the 9th day of April last, and requesting me, as Grand Master of Masons in Michigan, to dedicate the work.

Masonic history furnishes no precedent and Masonic writings no suitable ritual for such a ceremony. But the people of Michigan, without distinction of party or creed, having erected this memorial to our sons and brothers, who had gallantly fought, and many of whom had heroically fallen to maintain the integrity of the Government under which we live, a refusal of our Masonic presence and assistance in the dedication of such a structure (although such refusal would have been wholly in accordance with our principles and policy as understood by all well informed Masons) would have subjected the Grand Lodge and Masonry to a misunderstanding that would have been unpleasant, and might have been hurtful. On behalf of the Grand Lodge, therefore, I accepted the invitation, summoned its grand officers and requested the attendance of the Craft to participate in the ceremonies. I prepared a ritual and an address for the occasion, which will appear in our annual transactions as the proceedings of a special grand communication.

The day was most propitious. The attendance was large, and comprised military companies, remnants of Michigan regiments, officers of the United States Army and Navy, State and municipal officers, fire companies, various civic and benevolent societies, and many thousands of people. Fourteen Commanderies of Knights Templar, from this State, and one from Toledo, Ohio, added brilliancy and interest to the occasion, and (if possible) credit to themselves. In this connection I wish to tender to these Commanderies my thanks for the escort offered by them to this Grand Lodge—an escort which would have been as cordially received as it was courteously tendered, if the programme of march and the arrangements for the occasion had permitted.

I recommend that the usual *per diem* and mileage be allowed to the grand officers and Past Grand Masters who were in attendance.

RELIEF TO THE SUFFERERS BY THE FIRES OF OCTOBER, 1871.

In addition to the amount reported by my predecessor, M. W. J. W. Champlin, I have drawn on M. W. J. H. B. Latrobe, G. M. of Maryland, for \$1,152 21; on R. W. John McClellan, G. T. of Mas-

achusetts, for \$100. These amounts were reported as subject to draft by G. M. Champlain. From M. W. Samuel M. Todd, G. M. of Louisiana, I have also received \$200, the contributions of Masons of Louisiana; and from M. W. J. L. Gould, G. M. of Connecticut, \$501 46, the contributions of the Masons of Connecticut.

I have acknowledged the receipt of the sums mentioned, and on behalf of our suffering brethren, and in the name of the M. W. Grand Lodge of Michigan, have given thanks for this Masonic generosity.

These several sums, together with the amount voted by this Grand Lodge, I have paid over to M. W. Lovelle Moore, Chairman of the Standing Committee of Relief. The committee had one meeting and made a distribution of a large part, if not all, of the funds in their hands, and will undoubtedly make a full report of their doings to this Grand Lodge at its present session.

In this connection permit me to allude to the action of our brethren in Chicago in this matter of Masonic relief. M. W. D. C. Cregier, G. M. of Illinois, was President of the Relief Committee. They received for the relief of the brethren, sufferers by the Chicago fire, over \$80,000. After the most careful investigation in each case they gave such relief as circumstances seemed to require, keeping an accurate account of all their doings, and submitting the same to a committee of donors. After all proper relief had been rendered they returned to the donors, *pro rata*, \$20,000 of the funds received, saying that they had no further use for it; they having received it in trust for a specified purpose, and having executed that trust, they returned what remained in excess of their needs. This, it is true, was but honorable and right, but men of our day and generation will not be harmed by the contemplation of such an example. Brethren, all honest men will rejoice in such an exhibition of honorable rectitude. Masons may be proud that it emanates from a Masonic source; and all men may profitably ponder upon its rarity. It is pleasant in these days of speculation and fraud to be able to point to such a deed that shines like a beacon to illuminate a naughty world.

DECISIONS.

I have been called upon to answer a very large number of letters containing questions of law or practice, but only few of them have involved points not heretofore decided. The labor imposed on the Grand Master in answering these letters is not, as is frequently stated, in consequence of the ignorance of the Masters of our Lodges, but because we have no standard work on Masonic common law which is in harmony with our constitution and regulations. Marcey, Simonds and Lockwood, whose works are in use among our Craftsmen, have each written ably and well; but each has constructed his work upon the basis of Grand Lodge law in the

jurisdiction for which he has written. Each author, in some particular, conflicts with the others, and all of them, to a greater or less degree, with our Grand Lodge Constitution and law. He who follows one of these authors will differ with him who follows either of the others, and neither may be right according to our law. For this reason intelligent brethren differ, and an appeal to the Grand Master is the only way to settle the difference.

I give a few of the decisions I have made:

Question—Is it right and proper to install an officer of the Lodge by proxy and without his consent?

Answer—Such has been the custom to some extent; but it is neither proper nor Masonic. If the officers elect are not all present at the time appointed for installation, proceed and install such as are present, and install the others at some future meeting.

Question—Has a Lodge a right to make a donation from its funds for the purpose of aiding in the building of a flouring mill, objection being made by one member?

Answer—A Lodge has not the right to donate its funds for any other than a strict Masonic purpose, even by a unanimous vote. Money received for degrees is not the sole property of the particular Lodge; it belongs to the Masonic fraternity. The Lodge holds it in trust for the benefit of the whole brotherhood, and has the right to dispose of it for Masonic purposes only. Building mills is not within the province of a Lodge of Free and Accepted Masons.

Question—Is it competent for a Lodge to vote an assessment on its members for the purpose of hiring nurses or watchers over a sick brother?

Answer—A Lodge has not the right to make an assessment on its members in any other manner than is provided by its by-laws. The by-laws of a Lodge may be amended in the manner therein provided, and the annual or quarterly dues may be thereby increased.

The money of a Lodge may be appropriated to relieve any poor, distressed brother, his widow or orphans. But the funds of a Lodge should not be used to pay for services which can be procured for money, if the brother, needing such services, is able to pay for them.

His necessity and our ability control; and every brother is the sole judge of his own ability to pay for the relief of another.

Question—Has the Master or the Lodge the right to require its members to render services as nurses or watchers of a sick brother?

Answer—Neither the Master nor the Lodge has any such right. Services of this character ought to be voluntary, and every Mason is bound by his obligation to render them (when needed), and he (not the Master nor the Lodge) is to be the judge of his duty under that obligation. It is a practice common in many Lodges to ask

brethren to volunteer for such services, and from these the Master may make a detail. This is Masonic, convenient and commendable.

Question—Is it right for a Lodge to bury a Brother Masonically who died by his own hands?

Answer—I have no doubt that a Lodge may bury a Brother who has committed suicide; and as a Master of a Lodge I should do so without hesitation, if the suicide resulted from insanity, not produced by immoral conduct.

Question—Has the Lodge the right to give Masonic burial to a non-affiliated Brother?

Answer—It has; but neither he nor his friends can claim it as a right; and as a rule I would not give it; but in some cases a refusal might not be just to the Brother who asks it.

Question—Is it right for a Lodge to ballot and elect a Brother to membership who has not dimitted from his Lodge; or before his dimit is in the possession of the Lodge he seeks to enter?

Answer—It is not; otherwise a Brother might be a member of two Lodges at the same time, or be in a position to claim membership in either and deny the jurisdiction of the other, if not of both Lodges.

Question—What is the duty of the committee appointed to inquire into the character and competency of a petitioner for initiation?

Answer—By due inquiry to ascertain his character; and one of the committee, at least, should see the candidate, and, by personal inquiry, learn whether he is physically competent. The committee should report facts, not opinions.

GRAND LODGE HALL.

The Grand Lodge has hitherto considered the question of building a Grand Masonic Temple. None of the projects proposed have been approved by the brethren of the Lodges. In my judgment it is unwise for the Grand Lodge or any of its constituent Lodges to engage in the erection of buildings with a view to income from rents. Private persons can engage in real estate operations much more successfully than corporate bodies, especially one like ours.

Convenient, spacious and comfortable rooms, wherein to meet, do our work and transact our business, are very necessary to both Lodge and Grand Lodge.

The City of Detroit is now, and will be in all time to come, the commercial metropolis of the State. Business centers are usually much more accessible and convenient than geographical; and I presume the members of this body can come to this city, as a rule, more conveniently than to any of our interior cities.

I learn that the Masonic bodies of this city have under consider-

ation a plan of building a suitable edifice for their use, or of securing a long lease of the upper floors of some new building which may be erected and be suitable to their purpose.

Should this expectation be realized, I would recommend that this Grand Lodge negotiate with them for a suitable hall and offices fitted for its use, under a long lease, and, if advisable, pay such sum in advance as the state of its treasury may warrant.

SPECIAL APPOINTMENTS.

On the 20th of April last, upon request made by R. W. Henry M. Look, G. V. O. L., I appointed R. W. David W. Clemmer, J. G. W., and W. Bro. John S. Hooker, G. M., as Assistant Lecturers.

DISPENSATIONS FOR NEW LODGES.

I have granted dispensations for five new Lodges, as follows:

To Hersey Lodge, at Hersey, Osceola County.

To Henry Chamberlain Lodge, at Watervliet, Berrien County.

To Florida Lodge, at Hartford, Van Buren County.

To Whitehall Lodge, at Whitehall, Muskegon County.

To North Branch Lodge, at North Branch, Lapeer County.

I have in my hands a petition from brethren of Inlay City, Lapeer County, which the nearest Lodge declines to recommend.

Also one from brethren of Brockway Center, St. Clair County, which is properly recommended, except that the brethren named for officers do not appear to be properly qualified.

From many places, in the grand jurisdiction, letters have come to me asking if, on a proper petition, I would grant dispensations, to all of which I have answered no. Of the dispensations granted I am now not quite certain that more than two, or at most three, should have been issued, though my judgment at the time of granting the dispensations was satisfied; and I trust the proper committee will rigidly examine the records and works of these Lodges U. D. and recommend the refusal of characters to each and all of them, unless satisfied that the Craft will be benefited by their labor.

The Grand Lodge should never forget that, while the power of the Grand Master to grant dispensations is a prerogative of which he cannot be deprived, it has (in its power to refuse charters) a corrective which should be unsparingly applied whenever the interests of Masonry demand it. All intelligent Masons deplore the too rapid increase of Lodges—an increase which it is the fashion to charge to the Grand Master.

So far as I can learn, no Grand Master in this grand jurisdiction has ever granted a dispensation to form a new Lodge without the required recommendations and evidences. But my experience during the past year has taught me to be wary in this business. Our rules require the recommendation of the nearest chartered Lodge. This recommendation I find is almost always given when

asked, and for the alleged reason that there is a wish to avoid discord and unneighborly feeling; but in very many cases this official recommendation is closely followed by private notes from officers or brethren of the same Lodge remonstrating or protesting against the granting of the dispensation. The practical effect of all which is to throw the responsibility of all mistakes in granting dispensations, as well as the odium of all refusals, upon the Grand Master.

Brethren, this ought not to be. The sole purpose and object of the required recommendation is to furnish the Grand Master with reliable information from what it supposed to be the best sources, on which he can judge confidently and correctly whether the interests of Masonry require or will be promoted by the organization of the proposed new Lodge. If this information, from sources assumed by the theory of our rules to be reliable, proves, as it too often does, to be a snare, it is quite time that some other and better system were adopted.

Again: The brethren proposed in the petition for officers, and recommended by contiguous Lodges as competent and worthy, too often proves to be quite unfit for the high stations for which they are proposed. Here, again, the Grand Master is misled through the false delicacy and the mis-called Masonic charity of those who should be his trustworthy advisers.

A Lodge, when asked to recommend a dispensation, should prudently judge the case for the benefit of the Craft; if, in its judgment, the proposed new Lodge, for any good reason, should not be organized, it should kindly but promptly refuse to recommend. If the brethren proposed for office are not fully competent, especially if they are not worthy, it certainly is not charity, in any intelligent Mason, to certify that they are competent and worthy.

We have, in this grand jurisdiction, about three hundred Lodges. The population of the State in 1870 was about 1,200,000, which gives us one Lodge to each 4,000 of population, or one for every 800 male inhabitants above the age of twenty-one years. It is my deliberate conviction that thirty per cent. of our Lodges now in existence are not required, nor are they conducive to the best interests of the fraternity.

The feeling is quite too prevalent that every village, if not every four corners, in the State should have a Lodge; and much of this feeling springs from business rather than from Masonic considerations. A careful and extensive observation teaches me that very much of the bad material found in our Lodges is due to the fact that Masonry is too much used to subserve mercenary purposes.

My brethren, the genius and design of Masonry does not require that Lodges should be everywhere, nor that every good man should be a Mason. Masonry is not a system of religion that aims to

embrace the whole human family, neither is it destined to supplant the church, the synagogue, or the mosque. Women and minors we invariably exclude; bad men we profess always to reject; and there are many men of good report, of good habits, and of good character who can never become good Masons. To be a good Mason a man must, in addition to all this, be benevolent, charitable, humane, social, able to subdue his passions, and both able and willing to work in peace and harmony with his brethren. Endowed with these qualities, he is, indeed, a useful member of our fraternity, and a Lodge composed of such Masons is a power for good that blesses the world and honors the Craft.

In concluding this topic, I repeat, what I requested in the beginning, scrutinize closely the workmen and the workmanship of all Lodges U. D., and be careful that you do not give the sanction of your warrant to any Lodge or to any work that does not exhibit the sanction and the warrant of true Masonry.

DISTRICT DEPUTY GRAND MASTERS.

The question of appointing District Deputy Grand Masters has been annually brought to the attention of this Grand Lodge for years. Several propositions have been before it looking to an amendment of the Constitution permitting their appointment. The Committee on the Revision of the Constitution have, in their report, provided for their appointment. The past action of this body would seem to indicate that if appointed their number should not exceed nine. I recommend that the number be not less than twenty, so that no one deputy will have over fifteen to twenty Lodges in his district. With such districts the deputy can visit and inspect the work and records of the Lodges under his care without seriously interfering with his business engagements. If but nine districts be allowed, the proper performance of the duties devolved on a deputy by such an arrangement would be a serious tax on his time. As yet in this State we have but few men of leisure, retired upon an income, who want something to amuse themselves, or who seek some kind of care to occupy their minds. Most of us are poor, or in such circumstances that our time is required in our ordinary avocations. I am of the opinion that in a grand jurisdiction as large and new as ours the official duties of grand officers, that seriously encroach on time or private business, should be properly remunerated; and am also of the opinion that such duties as are of a divisible nature should be shared by such a number of brethren that no one need feel them a tax or a serious detriment to his private interests.

The duties of the Grand Master, under our present system, are so great that very few of the members of our fraternity can afford to assume and perform them. I have given my entire time for

seven months of the year and fully one-half of the remaining five months to the duties of this office. I have traveled nearly seven thousand miles in the discharge of my official duties; I have written more than four thousand letter-sheet pages; and with all this done, I know that the interests of the Craft have not been sufficiently cared for.

Brethren, this state of things should not be allowed to continue. Relieve your Grand Master of the excessive labor and care now devolved on him; and relieve him, too, of all suspicion of being actuated by mercenary motives in his high office. If he works for honor, be sure you do not make his labors so numerous that none but the rich can afford to wear the honors of the Craft. All of our larger grand jurisdictions have found but one solution of the difficulty—a system of district deputies. In almost all of the more populous States the districts are numerous enough to give but about twelve to fifteen Lodges to the district, the cares and labors of which are so small that they are easily and well done.

THE REVISION OF THE CONSTITUTION.

I ask your careful consideration of the report of the committee, appointed at the last annual communication, to revise the Constitution of this Grand Lodge.

The committee have given much time, thought and labor to this work; and while it may not be perfect, I believe that, as a whole, the Constitution, regulations and by-laws, as reported, are more nearly perfect than those of any other grand jurisdiction. I trust that it will commend itself to your judgment, and that it will be adopted without substantial amendment.

Permit me to suggest that the *per diem* and mileage allowed the committee is not an adequate compensation for the thought, time and labor bestowed upon the subject, and that some further recognition of their services is due.

And now, brethren, in closing this account of my stewardship of the power intrusted to my care, permit me to thank you for the confidence reposed in me; to thank the grand officers for their uniform kindness, and to thank the Lodges and brethren of the entire jurisdiction for the attention they have bestowed upon me personally and officially during the year that is past.

May the deliberations of this Grand Lodge be harmonious; may its action be wise and conducive to the highest interests of Masonry and to the welfare of the Lodges and brethren whom we represent; and may the richest blessings of a kind Providence be on us all through life; and when the time shall come for our bodies to be deposited in the silent grave, may our brothers be there to drop the evergreen testimonials to our memory, and to our hope and trust in a future life.

HENRY CHAMBERLAIN, *Grand Master.*

JANUARY 14th, A. L. 5873.

ORIGIN OF FREEMASONRY.

BY BRO. ALBERT G. MACKEY.

A great many theories have been advanced by Masonic writers as to the real origin of the Institution, as to the time when, and then place where it first took its birth. It has been traced to the Mysteries of the ancient pagan world, to the Temple of King Solomon, to the Roman colleges of artificers, to the Crusades for the recovery of the Holy Land, to the guilds of the middle ages, to the Stone Masons of Strasburg and Cologne, and even to the revolutionary struggle of England in the time of the commonwealth, and to the secret efforts of the adherents of the House of Stuart to recover the throne. But whatever the theory may be selected, and wheresoever and whensoever it may be supposed to have received its birth, one thing is certain, namely, that for generations past, and yet within the records of history, it has, unlike other mundane things, presented to the world and unchanged reorganization. Take, for instance, the theory which traces it back to one of the most recent periods that, namely, which places the organization of the Order of Freemasons at the building of the Cathedral of Strasburg, in the year 1275. During all the time that has since elapsed, full six hundred years, how has Freemasonry presented itself? Why, as a brotherhood organized and controlled by a secret discipline, engaged in important architectural labor and combining with its operative tasks, speculations of great religious import. If we seek any change it is simply this, that when the necessity no longer existed, the operative element was laid aside, and the speculative only was retained, but with a scrupulous preservation (as if for the purpose of identification) of the technical language, the rules and regulations, the working tools and the discipline of the operative art. The material only on which they are wrought was changed. The disciples and followers of Erwin of Steinbach, the Master Builder of Strasburg, were engaged, under the influence of a profoundly religious sentiment, in the construction of a material edifice to the Glory of God. The more modern workers in Freemasonry are under the same religious influence, engaged in the construction of a spiritual temple. Does not this long continuance of a brotherhood employed in the long pursuit, or changing it only from a material to a spiritual character, but retaining its identity of organization, demand for itself some respect, and, if nothing else, at least for its antiquity, some share of veneration?

But this is not all. This society, or brotherhood, or fraternity as it might more appropriately be called, is distinguished from all other associations by the possession of certain symbols, myths, and and above all else a Golden Legend, all of which are directed to the purification of the heart, to the elevation of the mind, to the development of the great doctrine of immortality. Did the Masons of Strasburg and Cologne invent these symbols, these myths and this legend? Certainly not, for they are found in similar organizations that existed ages previously. The Greeks at Eleusis taught the same dogma of immortality of man, and their legend, if it differed from the Masonic in its accidence, was precisely identical in its substance. For Hiram there was Dionysus, for the acacia, the myrtle, but there was the same mourning, the same discovery, the same rejoicing, because what had been lost was found, and the same sacred teaching of the name of God and the soul's immortality. And so an ancient orator who had passed through one of these old Greek Lodges, for such without much violence they may well be called, declared that those who have endured the initiation into the mysteries entertain better hopes both of life and of the eternal future. Is not this the very object and design of the Master's degree? And this same peculiar form of symbolic initiation is to be found among the old Egyptians and in the island of Samothracia, thousands of years before the light of Christianity dawned upon the world to give the seal of its Master and Founder of the divine truth of the resurrection.

This will not, it is true, prove the descent of Freemasonry, as now organized from the religious mysteries of antiquity, although this is one of the theories of its origin entertained and defended by scholars of no mean pretensions. But it will prove no identity of design in the moral and intellectual organization of all these institutions, and it will give the masonic student subject for profound study when he asks the interesting questions: Whence came these symbols, myths and legends? Who invented them? How and why have they been preserved? Looking back into the remotest days of recorded history, we find a priesthood in an island of Greece, and another on the banks of the Nile, teaching the existence in a future life by symbols and legends, which convey the lesson in a peculiar mode. And now, after thousands of years have elapsed, we find the same symbolic and legendary method of instruction, for the same purpose, preserved in the depository of what is comparatively a modern institution. And between these two extremes of the long past and the present now, we find the intervening period occupied by similar associations, succeeding each other from time to time, and spreading over different countries, but all engaged in the same symbolic instruction, with substantially the same symbols and the same mythical history.

THE BALLOT.

We clip the following from the *Keystone*, it is good common sense, and if the hints should be strictly observed by every member of the Craft, much evil would be avoided.

No one should allow his feelings to be disturbed, if his particular friend is black-balled. If he is truly worthy, time will do justice by him. Then again, some brother may know something which absolutely prevents him from casting a white ball.

"We presume that no one will deny the importance of "the inviolable secrecy of the ballot;" yet that secrecy is often, to a great extent, really broken, by the unpardonable obstinacy of some brethren, who, if a friend is black-balled, forgetful of their sacred vows, actually canvass the Lodge, and sometimes find out, by this means, what brother has dared to cast a black-ball against the candidate. Such an act is contrary to the laws of Freemasonry, and a gross violation of the principles of our Fraternity. The sanctity of the ballot is one of the peculiar features of the Brotherhood, and to reveal it is an insult to every member of a lodge. We once recollect hearing a brother rise in open Lodge and make a violent harangue against one whom he fancied had black-balled his friend, and yet the W. M. did not call him to order. In such a case the sound of the gavel should not only have rung in his ears, but the censure of his superior have awakened his conscience, and the scorn of his brethren withered him on the spot.

The ballot is the most powerful engine that is held in the hands of an upright Mason—by means of it he can prevent the licentious, vicious, and unworthy from soiling the Masonic pavement with unhallowed feet. Every brother should use it with discretion, ever exercising firm and calm judgment before employing it; better, however, black-ball through mistake ten good men, than allow one unworthy one to enter the Sanctum Sanctorum. It may seem harsh to say so, but the good may, in time, apply again and secure admission; the bad one, in all probability, will see that his real character is known, and most likely never again attempt to cross the threshold of our Institution. We believe that every member of a Lodge should examine for himself the character and antecedents of every applicant who seeks an acquaintance into our mysteries—it is really a sacred duty that he is bound to perform—no examining committee can properly do this for him (especially since many committees neglect their duties), and then, if he comes to the conclusion that the candidate is unworthy, let him unhesitatingly exercise his privilege when the ballot-box is passed. If

brethren would do this, the truths of Freemasonry would shine before the world with a greater brilliancy than ever, and the sacred secrets of our Fraternity would be daily more fully exemplified.

We urge officers, then, to point out to all our brethren the importance of maintaining "the inviolable secrecy of the ballot;" in fact, the W. M. should insist upon it, and if any should so betray their trust as to mention whether he cast a white or a black ball, he should be subjected to at least a severe reprimand. It is only by so doing that he can hope to prevent injudicious brothers from at times forgetting their obligations. Strict discipline is at all events an important feature in the ruling of a Lodge, and every member will always willingly submit when he sees the advantage of so doing. Let our brethren remember that the Masonic Institution is built upon a foundation very different from the semi-insurance society of the day. Our Fraternity is literally a brotherhood and not an order, and if we wish to maintain its grand position, we must raise our standard still higher, and at all hazards prevent the introduction of the unworthy into our sacred fold; and this only can be done by using the ballot with care and firmness. The black-ball is the safety-valve against the flood that constantly clamors at our door for admission. Use it, brethren, without fear or favor.

FREEMASONRY IN RELATION TO CIVIL AUTHORITY.

Freemasonry is always taught, and still continues to teach, a system of national morality, pure in its origin and efficacious in its end. It adopts the firmest and surest basis of principle upon which constituted authority can rest; and it presents the broadest and clearest platform of action to which humanity can aspire. "The greatest happiness of the greatest number" is accepted universally as the direction and controlling maxim of statesmen whose aim is to establish thrones in righteousness and uphold kingdoms or communities in influence and power. No maxim of government short of this can satisfy intellectual or moral man, and no maxim not up to this has ever satisfied, or can ever satisfy, a brotherhood who, while keeping themselves free from the conflicts of political parties, and refusing to embroil themselves in disputes as to forms of government, have, as the chief purpose of their organization, to promote general concord and the universal well-being of the nation in which they find protection, labor, and a home. "Do unto others as ye would that they should do unto you," comprehends the results of the highest wisdom, applicable to nations as well as to individuals; and this heavenly injunction, interpreted in its true

and best sense, every Free and Accepted Mason believes in and desires to act out in all its relations to the great human family, wherever found or governed under whatever name. Freemasonry is thus at once national and cosmopolitan—patriotic, as respects home; human, as respects the world. It is eminently Christian, too; for, while Catholic in the most comprehensive sense of the term, and agreeing to differ on all those minor points and doctrines which provoke the rancor of sectarians and inflame the passion of zealots, it accepts the sum and substance of all law and gospel as comprehended in the one emphatic commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." It recognizes as the fountain and safe-guard of all the social moralities that Decalogue which was given amid the thunders, lightnings, and terrors of Mount Sinai, to promote peace, purity, and love throughout the utmost boundaries of the habitable globe; and by the inculcation and practice of the cardinal virtues—temperance, justice, prudence, truth, chastity, brotherly love, and charity—it seeks to propagate and perpetuate those "peaceable fruits of righteousness," which are, wherever they flourish, to the honor of the Deity and the best interests of man.

Let us glance at the fundamental principles of Freemasonry, as these have been from time to time, laid down in the ancient Charges, and illustrated and exemplified in our not less ancient histories. The glance will be of service to the oldest Craftsman as well as to the youngest Apprentice; and if by it the common good is promoted and the interest of our noble institution extended and improved, we shall be abundantly satisfied with so much and no more as our reward.

It is not our object to enter into a lengthened disquisition as to the history, constitution, and principles of Freemasonry. This has been done at various periods, and with more or less efficiency and success. Our purpose is much simpler, and, we think, much more practical. It is to describe the soul or essence of our system, without, of course, revealing any secret which we are bound to preserve, and to exhibit that soul or essence as it is, or ought to be, in active operation, associated with every good word and work. The best systems of truth the world has ever known, the noblest organizations humanity has ever called into being, have never, in their practical results, reached perfection, and probably never will.—There is a tendency in man to forget, to overlook, to disregard his noblest principles,—to live lower than his acknowledged standards, to keep outside the safe circles of commanded duty, and to content himself with moving in an angular sort of way rather than in walking according to exact square and plumb. To the extent, then, of exhibiting and illustrating the principles of Freemasonry, let us be

accepted as a humble brother, desirous of shedding old light where there may be present darkness, or flashing home solemn and sacred truth, where truth itself, however solemn as sacred, may be only partially known or only slightly regarded. What we have got to say may be most appropriately divided into three parts, on each of which we shall be brief to the point. I. The Responsibilities and Duties of a Mason as a Subject and a Citizen to Civil Government; II. The Responsibilities and Duties of a Mason to his own Order in the Lodge and out of it; and, III. The Responsibilities and Duties of a Mason to his Family and Friends and to Society at large.

MASONRY IN KANSAS.

We herewith present to our readers a brief extract of the remarks of M. W. J. M. PRICE. For high moral tone we find none that surpasses. Such sentiments, often uttered and constantly contended for by members of the Craft, will in time raise the standard of Masonry. The institution of Masonry will never clear its skirts from the evils practiced in the world until Masons set their faces against them, like a wall of iron, and let it be known that there is no such thing as compromising with wrong, even if it favors some scheme or business of a member of the fraternity. If a member can not find business that will not disgrace the moral principles of Masonry, rather than allow or give countenance to the evils, condemn the business, and let him become an outcast.

Lotteries.—"In March last I received a very fraternal communication from our esteemed Brother, J. D. BUSH, and was subsequently visited by him, and other good brethren, of Fort Scott, urging me to give my official sanction to a proposed lottery, or gift enterprise, to enable them to raise funds, in the name and through the influence of the Order, to erect a Masonic Hall in this city. I said, in reply, that in my opinion any lottery, gift enterprise, or chance distribution, inaugurated by or conducted under the auspices of the Masonic fraternity, however fair and honorable in the abstract, would not result in any good to the Craft. We profess that Masonry is a moral institution, and in living up to our profession we should avoid every appearance of evil. I am aware that lotteries and gift enterprises (most of them in the name of charity) are becoming quite popular, and are patronized by some of the best and most exemplary citizens. I am also reminded that some of our churches here, in various ways, and sometimes indirectly only, give them countenance and encouragement. I am positive in my convictions, however, that all such schemes of chance, although fairly and honorably conducted, are essentially a species of gambling, and therefore immoral and illegal. For these reasons, and many others that might have been given, I declined the request of our good brethren of Fort Scott."

Upon the subject of intemperance Grand Master PRICE speaks words that can not be misunderstood. It would be well if such men could always stand at the helm of the Masonic ship, and guide the Craft into the temperance harbor :

"The fact cannot be disguised that the most fruitful source of discord, dissension and division, in our Lodges, is *the crime of drunkenness*. I will not palliate this offense by calling it intemperance or excess. Watered by the bitter tears of the widow and orphan, this Bohun Upas has grown so strongly and firmly, and spread its branches so widely, that to-day it overshadows our own land, and its poisonous influences pervade and blight all communities and societies. Intemperance has found its way into our Lodges, and many of our number have tasted and fallen. The crime of drunkenness is a vile stigma upon our good name, a foul blot upon our fair escutcheon. If we admit drunkards into our Order, our professions are vain, our teachings are false, and our work is spurious. If doors are not closed against the inebriate, Masonry is a sublime imposition, a glittering delusion, a magnificent fraud, an elaborate farce. Brethren, the only remedy against the evil is to purge yourselves of the wicked and unworthy."

In looking over the records we find that many were expelled for vending and selling intoxicating liquors. The sentences were confirmed by the Grand Lodge. So we see that so far as Masonry is concerned there are some hopes for Kansas. We would that every Grand Body follow suit, and rid the institution of all connection with such habits and traffic.

We could call the name of a man who has been elevated to a high seat in Masonry, who is a wholesale dealer in the poisons that pollute and corrupt society. He stands at the fountain head of the traffic, and his business branches off into the many smaller streams and carries destruction and crime in all directions. It is a shame and disgrace to the fraternity wherever the evil exists.

JOHN, THE EVANGELIST.

BY REV. J. C. PATTEE.

If the question were now put to me, "*Who was the meekest man ?*" I should not reply, as I was taught in my nursery catechism, "*Moses ;*" for however true it may have been that "the man Moses was very meek, above all the men who were upon the face of the earth" in his day (and he was certainly a man of wonderful mildness of temper and disposition to forgive, considering the age when and the semi-barbarous people among whom he received his education and flourished), I am confident that since his day there have

been many men and many women his equals and his superiors *in this respect*. If I might not be allowed to name JESUS of Nazareth because of his supposed divinity or super-human nature, I would say that I have not known one, nor read the history of another, who has seemed to me to be possessed—and with so much fullness—of so many of the essentials of true meekness as JOHN THE EVANGELIST, the eminent Christian and patron saint of Masonry. The element of his life was *Love*. I do not believe that it was in his heart, under any circumstances—not even in defense of himself—to have done injury to another, or to have cherished toward another, an unforgiving disposition.

His Gospel, and also his Epistles, are characteristic of the man. Whether he writes biography, or more directly endeavors to persuade the hearts of men, it is all the same; this quality of his soul is clearly manifest. Or if he speaks, it moves his lips. He is all gentleness and compassion; his soul is a fountain of love.

In this respect he was more like the Master than any of the others who have written of him. By nature gentle, sympathetic, affectionate, his spirit ever yearned for kindred spirits; and when he found such all the tendrils of his love fastened upon them. He bared his beating heart and laid it close to theirs, with whose it beat in harmony. This quality of his being made him peculiarly dear to Christ, and gained for him the significant appellation, "The beloved disciple."

It is a peculiarity of his gospel that while it omits many interesting things concerning Christ, which are preserved by the other evangelists, it treasures up a much larger share of those events in his life where his strong sympathy was most clearly manifested, and of those discourses of his which were most addressed to the feelings—inspiring to love, to good work, and to steadfast confidence in God as the good Father and friend of our race.

He it is who has preserved to us the record of that touching incident at the grave of Lazarus, when the sympathizing heart of Jesus was moved to tears, and he wept with the weepers while he sought to comfort them with the assurance, "Thy brother shall rise again * * * * he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die."

He it is that has preserved to us Christ's definition of the true worshippers—"The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him."

He also it is who has preserved to us the record of those discourses of Christ wherein he compares himself to the *Good Shepherd* who knoweth his sheep, and is known of them, and they follow him, and he giveth his life for them; to the *True Vine* in which the

branches (his disciples) must abide and bear fruit; enjoins the *new commandment*, "To love one another;" and gives promise of the *Comforter*, "I will not leave you comfortless. * * * I will send the Comforter. * * * I will come to you."

Such were the events connected with the life of Christ, and such the teachings of his, which most impressed the heart of this loving and "beloved" disciple.

Love shines forth in all his epistles as the rich inheritance of his own soul. But especially is it evinced in his *first* and more general epistle, as the earnest desire of his soul—the thing nearest to his heart—that love, deep and strong, might prevail among the brotherhood without interruption. He writes and exhorts like an earnest Christian and Mason, and magnifies the office which he is said to have held among each, *Bishop* of Ephesus, and *Grand Master* of *Masons*:

"Beloved, let us love one another; for love is of God; and every one that loveth is born of God and knoweth God. He that loveth not, knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten son into the world that we might live through him. Herein is love, not that we loved God, but that He loved us, and sent His son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. * * * * If we love one another, God dwelleth in us and His love is perfected in us. He that dwelleth in love, dwelleth in God, and God in him. My little children, let us not love in word, neither in tongue, but in deed and in truth."

In this way, even to old age, was this Christian bishop and Masonic master wont to exhort his brethren, both by letter and when they were come together in their assemblies and Lodges. Love was his constant theme; and the burden of his exhortation was "Let us love one another." Jerome, a writer of the fourth century, relates of him that when he had attained a great age, and was become too feeble to walk to the assemblies of the Brotherhood, he caused young men to carry him thither, and being unable to say much, at every meeting he used this exhortation, "Little children, love one another." When some one asked him why he so constantly repeated this one saying, he replied, "Because it is the Lord's command, and enough is done if this is done."

BARNETT STATION, Wisconsin.

IF IT is a matter of indifference, in the formation of human character, whether we mix in society or not, this earth might have been so divided that each human being might have had a little planet and an immortality exclusively his own.

THE PILGRIM'S REPLIES.

BY WM. L. GARDNER.

Thou seekest aid—thy garb commands
Unto our hearts all pilgrim friends;
I do not wish to know thy name—
I only ask ye whence ye came?

From where the cypress blossoms bloom,
Upreared above the Saviour's tomb;
Where many a Templar lost his life
Amid the din of battles strife.
An Infidel did rue the day
The Crusade Knights did'st pass that way.
From John to Saint, blest be his name—
Jerusalem!—from thence I came.

Art thou a brother—firm and true—
If so, what came ye here to do?

I am a brother; proud am I
To be one of that mystic tie,
That binds in the bonds of love,
Our truth and friendship thus to prove.
I've crossed the portal as did you,
My earthly passion to subdue;
And in the arts to still improve,
To fit my soul for realms above.

Then by thy speech and cunning way,
Thou art a Mason I should say?

I heed thy words and greet thee fair
Upon the level and the square.
For 'morn all such who know me well,
For one I'm taken; time will tell
If honor'd in their ranks I stand,
Or worthy prove to grasp thy hand;
I judge that thou, too, art another,
And hast to greet thee as a brother.

Thou may'st by worthy, a Mason free,
But how dost know thyself to be?

Mine age you see in falt'ring limb,
My feeble footstep, eyesight dim,
My straggling hairs, long turned to gray,
For four-score years have pass'd away.
Last of my race—the only one—
All those who raised dead and gone.
But lessons taught me still will last,
Until I'm numbered with the past;
And tho' I often have been tried,
I never once have been denied.

Denied thou never yet may be,
But how wilt prove thyself to me ?

I have the sign as well as token,
The proof—'its plain—a column broken ;
An eye that everything can see,
A emblem of the letter " G ;"
The square, the compass, Holy writ,
The lesser lights that round them flit ;
All these I have and many more,
By which our brethren set great store.

Speed on thy journey, pilgrim wan,
I'm satisfied—pass on—pass on ;
Here—fill thy script with goodly food,
And wine to cheer thine aged blood.
May every brother thou doest meet
Extend to thee a friendly greet ;
And when thy soul's to Maker given,
And thou art summoned home to heaven,
May He that tiles the gates above
Be satisfied thy truth to prove ;
At His right hand then may'st thou rest,
A favored one among the blest.

A SINCERE desire of the heart is the peace of our spirit, the stillness of our thoughts, the rest of our cares, and the calm of our transports.

GOD HAS so made the mind of man that a peculiar deliciousness resides in the fruits of personal industry.

LIFE IS like wine ; he who would drink it pure must not drain it to the dregs.

CONFESSIONS OF AN ATTORNEY.

JANE ECCLES.

The criminal business of the office was, during the first three or four years of our partnership, entirely superintended by Mr. Flint; he being more *au fait*, from early practice, than myself in the art and mystery of prosecuting and defending felons, and I was thus happily relieved of duties which, in the days when George III. was King, were frequently very oppressive and revolting. The criminal practitioner dwelt in an atmosphere tainted alike with cruelty and crime, and pulsating alternately with merciless decrees of death, and the shrieks and wailings of sentenced guilt. And not always guilt! There exist many records of proofs, incontestable, but obtained too late, of innocence having been legally strangled on the gallows in other cases than that of Eliza Fenning. How could it be otherwise with a criminal code crowded in every line with penalties of death, nothing but—death? Juster, wiser times have dawned upon us, in which truer notions prevail of what man owes to man, even when sitting in judgment on transgressors; and this we owe, let us not forget, to the exertions of a band of men who, undeterred by the sneers of the reputedly wise and *practical* men of the world, and the taunts of “influential” newspapers, persisted in teaching that the rights of property could be more firmly cemented than by the shedding of blood—law, justice, personal security more effectually vindicated than by the gallows. Let me confess that I also was, for many years, amongst the mockers, and sincerely held such “theorists” and “dreamers” as Sir Samuel Romilly and his fellow-workers in utter contempt. Not so my partner, Mr. Flint. Constantly in the presence of criminal judges and juries, he had less confidence in the unerring verity of their decisions than persons less familiar with them, or who see them only through the medium of newspapers. Nothing could exceed his distress of mind if, in cases in which he was prosecuting attorney, a convict died persisting in his innocence, or without a full confession of guilt. And to such a pitch did this morbidly-sensitive feeling at length arrive, that he all at once refused to undertake, or in any way meddle with, criminal prosecutions, and they were consequently turned over to our head clerk, with occasional assistance from me if there happened to be a press of business of that sort. Mr. Flint still, however, retained a monopoly of the *defenses*, except when, from some temporary cause or other, he happened to be otherwise engaged, when they fell to me. One of these I am about to relate, the result of which, whatever other

impression it produced, thoroughly cured me—as it may the reader—of any propensity to sneer or laugh at criminal-law reformers and denouncers of the gallows.

One forenoon during the absence of Mr. Flint in Wiltshire, a Mrs. Margaret Davies called at the office, in apparently great distress of mind. This lady, I must premise, was an old, or at all events an elderly maiden of some four-and-forty years of age—I have heard a very intimate friend of hers say she would never see fifty again, but this was spite—and possessed of considerable house property in rather poor localities. She found abundant employment for energies which might otherwise have turned to cards and scandal, in collecting her weekly, monthly and quarterly rents, and in promoting, or fancying she did, the religious and moral welfare of her tenants. Very barefaced, I well knew, were the impositions practiced upon her credulous good nature in money matters, and I strongly suspected the spiritual and moral promises and performances of her motely tenantry exhibited as much discrepancy as those pertaining to rent. Still, deceived or cheated as she might be, good Mrs. Davies never wearied in what she conceived to be well-doing, and was ever ready to pour balm and oil into the wounds of the sufferer, however self-inflicted or deserved.

“What is the matter now?” I asked, as soon as the good lady was seated, and had untied and loosened her bonnet, and thrown back her shawl, fast walking having heated her prodigiously. “Nothing worse than transportation is, I hope, likely to befall any of those interesting clients of yours?”

“You are a hard-hearted man, Mr. Sharp,” replied Mrs. Davies, between a smile and a cry; “but being a lawyer, that is, of course, natural, and, as I am not here to consult you as a Christian, of no consequence.”

“Complimentary, Mrs. Davies; but pray go on.”

“You know Jane Eccles, one of my tenants in Bank Buildings; the embroidress who adopted her sister’s orphan child?”

“I remember her name. She obtained, if I recollect rightly, a balance of wages for her due to the child’s father, a mate, who died at sea. Well, what has befallen her?”

“A terrible accusation has been preferred against her,” rejoined Mrs. Davies; “but as for a moment believing it, that is quite out of the question. Jane Eccles,” continued the warm-hearted lady, at the same time extracting a crumpled newspaper from the miscellaneous contents of her reticule—“Jane Eccles works hard from morning till night, keeps herself to herself; her little nephew and her rooms are always as clean and nice as a new pin; she attends church regularly; and pays her rent punctually to the day. This disgraceful story, therefore,” she added, placing the journal in my hands, “*cannot* be true.”

I glanced over the police news: "Uttering forged Bank-of-England notes, knowing them to be forged," I exclaimed, "The devil!"

"There's no occasion to be spurting that name out so loudly, Mr. Sharp," said Mrs. Davies, with some asperity, "especially in a lawyer's office. People have been wrongly accused before to-day, I suppose?"

I was intent on the report, and not answering, she continued. "I heard nothing of it till I read the shameful account in the paper half an hour ago. The poor slandered girl was, I dare say, afraid or ashamed to send for me."

"This appears to be a very bad case, Mrs. Davies," I said at length. "Three forged ten-pound notes changed in one day at different shops each time, under the pretense of purchasing articles of small amount, and another ten-pound note found in her pocket! All that has, I must say, a very ugly look."

"I don't care," exclaimed Mrs. Davies quite fiercely, "if it looks as ugly as sin, or if the whole Bank-of-England was found in her pocket! I know Jane Eccles well; she nursed me last spring through the fever; and I would be upon my oath that the whole story, from beginning to end, is an invention of the devil, or something worse."

"Jane Eccles," I persisted, "appears to have been unable or unwilling to give the slightest explanation as to how she became possessed of the spurious notes. Who is this brother of hers, 'of such highly respectable appearance,' according to the report, who was, permitted a private interview with her previous to the examination?"

"She has no brother that I have ever heard of," said Mrs. Davies. "It must be a mistake of the papers."

"That is not likely. You observed of course that she was fully committed—and no wonder!"

Mrs. Davies' faith in the young woman's integrity was not to be shaken by any evidence save that of her own bodily eyes, and I agreed to see Jane Eccles on the morrow, and make the best arrangements for the defense—at Mrs. Davies' charge—which the circumstances and the short time I would have for preparation—the Old Bailey session would be on in a few days—permitted. The matter so far settled, Mrs. Margaret hurried off to see what had become of little Henry, the prisoner's nephew.

I visited Jane Eccles the next day in Newgate. She was a well grown young woman of about two or three-and-twenty—not exactly pretty, perhaps, but very well looking. Her brown hair was plainly worn, without a cap, and the expression of her face was, I thought, one of sweetness and humility, contradicted in some degree by rather harsh lines about the mouth, denoting strong will and purpose. As a proof of the existence of this last charac-

teristic, I may here mention that when her first overweening confidence had yielded to doubt, she, although dotingly fond of her nephew, at this time about eight years of age, firmly refused to see him, "in order," she once said to me, and the thought brought a deadly pallor to her face—"in order that, should the worst befall, her memory might not be involuntarily connected in his mind with images of dungeons, and disgrace, and shame. Jane Eccles had received what is called in the country "a good schooling," and the books Mrs. Davies had lent her she had eagerly perused. She was therefore to a certain extent a cultivated person; and her speech and manners were mild, gentle, and, so to speak, religious. I generally found, when I visited her, a Bible or prayer-book in her hand. This, however, from my experience, comparatively slight though it was, did not much impress me in her favor—devotional sentiment so easily, for a brief time, assumed, being in nine such cases out of ten a hypocritical deceit. Still she, upon the whole, made a decidedly favorable impression on me, and I no longer so much wondered at the bigotry of unbelief manifested by Mrs. Davies in behalf of her apparently amiable and grateful protegee.

But beyond the moral doubt thus suggested of the prisoner's guilt, my interviews with her utterly failed to extract anything from her in rebutment of the charge upon which she was about to be arraigned. At first she persisted in asserting that the prosecution was based upon manifest error; that the impounded notes, instead of being forged, were genuine Bank-of-England paper. It was some time before I succeeded in convincing her that this hope, to which she so eagerly, desperately clung, was a fallacious one. I did so at last; and either, thought I, as I marked her varying colour and faltering voice, "either you are a consummate actress, or else the victim of some frightful delusion or conspiracy."

"I will see you, if you please, to-morrow," she said, looking up from the chair upon which, with her head bowed and her face covered with her hands, she had been seated for several minutes in silence. "My thoughts are confused now, but to-morrow I shall be more composed; better able to decide if—to talk, I mean of this unhappy business."

I thought it better to comply without remonstrance, and at once took my leave.

When I returned the next afternoon, the governor of the prison informed me that the brother of my client, James Eccles, quite a dashing gentleman, had had a long interview with her. He had left about two hours before, with the intention he said, of calling upon me.

I was conducted to the room where my conferences with the prisoner usually took place. In a few minutes she appeared, much

flushed and excited, it seemed to be alternately with trembling joy and hope, and doubt and nervous fear.

"Well," I said, "I trust you are now ready to give me your unreserved confidence, without which, be assured, that any reasonable hope of a successful issue from the peril in which you are involved is out of the question."

The varying emotions I have noticed were clearly traceable as they swept over her tell-tale countenance during the minute or so that elapsed before she spoke.

"Tell me candidly, sir," said she at last, "whether, if I owed to you that the notes were given to me by a—a person, whom I cannot, if I would, produce, to purchase various articles at different shops, and return him—the person I mean—the change; and that I made oath this was done by me in all innocence of heart, as the God of heaven and earth truly knows it was, it would avail me?"

"Not in the least," I replied, angry at such trifling. "How can you ask such a question? We must *find* the person who, you intimate, has deceived you, and placed your life in peril; and if that can be proved, hang him instead of you. I speak plainly, Miss Eccles," I added in a milder tone; "perhaps you may think unfeelingly, but there is no further time for playing with this dangerous matter. To-morrow a true bill will be found against you, and your trial may then come on immediately. If you are careless for yourself, you ought to have some thought for the sufferings of your excellent friend Mrs. Davies; for your nephew, soon, perhaps, to be left friendless and destitute."

"Oh spare me—spare me!" sobbed the unhappy young woman sinking nervelessly into a seat. "Have pity upon me, wretched, bewildered as I am!" Tears relieved her, and after a while, she said, "It is useless, sir, to prolong this interview. I could not, I solemnly assure you, if I would, tell you where to search for or find the person of whom I spoke. And," she added, whilst the lines about her mouth of which I have spoken grew distinct and rigid, "I would not if I could. What indeed would it, as I have been told and believe, avail, but to cause the death of two deceived innocent persons instead of one? Besides," she continued, trying to speak with firmness, and repress the shudder which crept over and shook her as with ague—"besides, whatever the verdict, the penalty will not, cannot, I am sure, I know, be—be"—

I understood her plainly enough, although her resolution failed to sustain her through the sentence.

"Who is this brother, James Eccles he calls himself, whom you saw at the police-office, and who has twice been here, I understand—once to-day?"

A quick start revealed the emotion with which she heard the question, and her dilated eye rested upon me for a moment with

eager scrutiny. She speedily recovered her presence of mind, and with her eyes again fixed on the floor, said in a quivering voice, "My brother! Yes—as you say—my brother."

"Mrs. Davies says you have no brother!" I sharply rejoined.

"Good Mrs. Davies," she replied, in a tone scarcely above a whisper, and without raising her head, "does not know all our family."

A subterfuge was, I was confident, concealed in these words; but after again and again urging her to confide in me, and finding warning and persuasion alike useless, I withdrew discomfited and angry; and withal as much concerned and grieved as baffled and indignant. On going out, I arranged with the governor that the "brother," if he again made his appearance, should be detained, *bongre malgre*, till my arrival. Our precaution was too late: he did not reappear; and so little notice had any one taken of his person, that to advertise a description of him with a reward for his apprehension was hopeless.

A true bill was found, and two hours afterwards Jane Eccles was placed in the dock. The trial did not last more than twenty minutes, at the end of which an unhesitating verdict of guilty was returned, and she was duly sentenced to be hanged by the neck till she was dead. We had retained the ablest counsel practicing in the court, but, with no tangible defence, their efforts were merely thrown away. Upon being asked what she had to say why the sentence of the law should not be carried into effect, she repeated her previous statement—that the notes had been given her to change by a person in whom she reposed the utmost confidence; and that she had not the slightest thought of evil or fraud in what she did. That person, however, she repeated once more, could not be produced. Her assertions only excited a derisive smile; and all necessary forms having been gone through, she was removed from the bar.

The unhappy woman bore the ordeal through which she had just passed with much firmness. Once only, whilst sentence was being passed, her high-strung resolution appeared to falter and give way. I was watching her intently, and I observed that she suddenly directed a piercing look towards a distant part of the crowded court. In a moment her eyes lighted, the expression of extreme horror which had momentarily darkened her countenance passed away, and her partial composure returned. I had instinctively, as it were, followed her glance, and though I detected a tall man enveloped in a cloak engaged in dumb momentary communication with her. I jumped up from my seat, and hastened as quickly as I could through the thronged passage to the spot, and looked eagerly around, but the man, whosoever he might be, was gone.

The next act in this sad drama was the decision of the Privy Council upon the recorder's report. It came. Several were deprived, but among them was *not* Jane Eccles. She and nine others were to perish at eight o'clock, on the following morning.

The anxiety and worry inseparable from this most unhappy affair, which, from Mr. Flint's protracted absence, I had exclusively to bear, fairly knocked me up, and on the evening of the day on which the decision of the council was received, I went to bed much earlier than usual, and really ill. Sleep I could not, and I was tossing restlessly about, vainly endeavouring to banish from my mind the gloomy and terrible images connected with the wretched girl and her swift-coming fate, when a quick tap sounded on the door, and a servant's voice announced that one of the clerks had brought a letter which the superscription directed to be read without a moment's delay. I sprang out of bed, snatched the letter, and eagerly ran it over. It was from the Newgate chaplain, a very worthy, humble gentleman, and stated that, on hearing the result of the deliberations of the Privy Council, and the previous stoicism and fortitude exhibited by Jane Eccles had completely given away, and she had abandoned herself to the wildest terror and despair. As soon as she could speak coherently, she implored the governor with frantic earnestness to send for me. As that was not only quite useless in the opinion of that official, but against the rules, the prisoner's request was not complied with. The chaplain, however, thinking it might be as well that I should know of her desire to see me, had of his own accord sent me this note. He thought that possibly the sheriffs would permit me to have a brief interview with the condemned prisoner in the morning, if I arrived sufficiently early; and although it could avail nothing as regarded her fate in this world, still it might perhaps calm the frightful tumult of emotion by which she was at present tossed and shaken, and enable her to meet the inevitable hour with fortitude and resignation.

It was useless to return to bed after receiving such a communication, and I forthwith dressed myself, determined to sit up and read, if I could, till the hour at which I might hope to be admitted to the jail should strike. Slowly and heavily the dark night limped away, and as the first rays of the cold wintry dawn reached the earth, I sallied forth. A dense, brutal crowd were already assembled in front of the prison, and hundreds of well-dressed sight-seers occupied the opposite windows, morbidly eager for the rising of the curtain upon the mournful tragedy about to be enacted. I obtained admission without much difficulty, but, till the arrival of the sheriffs, no conference with the condemned prisoners could be possibly permitted. Those important functionaries happened on this morning to arrive unusually late, and I paced up a down the

paved corridor in a fever of impatience and anxiety. They were at last announced, but before I could, in the hurry and confusion, obtain speech of either of them, the dismal bell tolled out, and I felt with a shudder that it was no longer possible to effect my object. 'Perhaps it is better so,' observed the reverend chaplain in a whisper. "She has been more composed for the last two or three hours and is now, I trust, in a better frame of mind for death." I turned, sick at heart, to leave the place, and in my agitation missing the right way, came directly in view of the terrible procession. Jane Eccles saw me, and a terrific scream, followed by frantic heart-rending appeals to me to save her, burst with convulsive effort from her white quivering lips. Never will the horror of that moment pass from my remembrance. I staggered back, as if every spasmodic word struck me like a blow; and then, directed by one of the turnkeys, sped in an opposite direction as fast as my trembling limbs could carry me—the shrieks of the wretched victim, the tolling of the dreadful bell, and the obscene jeers and mocks of the foul crowd through which I had to force my way, evoking a confused tumult of disgust and horror in my brain, which, if long continued, would have driven me mad. On reaching home, I was bled freely, and got to bed. This treatment, I have no doubt, prevented a violent access of fever; for, as it was, several days passed before I could be safely permitted to re-engage in business.

On revisiting the office, a fragment of a letter written by Jane Eccles a few hours previous to her death, and evidently addressed to Mrs. Davies, was placed by Mr. Flint, who had by this time returned, before me. The following is an exact copy of it, with the exception that the intervals which I have marked with dots, were filled with erasures and blots, and that every word seemed to have been traced by a hand smitten with palsy:—

"FROM MY DEATH-PLACE, *Midnight.*

"DEAR MADAM—No, beloved friend, mother let me call you Oh kind, gentle mother, I am to die. to be killed in a few hours by cruel men! —I, so young, so unprepared for death, and yet guiltless! Oh never doubt that I am guiltless of the offence for which they will have the heart to hang me. Nobody, they say, can save me now; yet, if I could see the lawyer. I have been deceived, cruelly deceived, madam—buoyed up by lying hopes, till just now the thunder burst, and I—oh God! As they spoke, the fearful chapter in the Testament came bodily before me—the rending of the veil in twain, the terrible darkness, and the opened graves! I did not write for this, but my brain aches and dazzles. It is too late—to late, they all tell me! Ah, if these dreadful laws were not so swift, I might yet—but no; he clearly proved to me how useless. I must

not think of that.....It is of my nephew, of your Henry, child of my affections, that I would speak. Oh, would that I..... But hark!—they are coming.....The day has dawned..... to me the day of judgment!.....

This incoherent scrawl only confirmed my previous suspicions, but it was useless to dwell further on the melancholy subject. The great axe had fallen, and whether justly or unjustly, would, I feared, as in many, very many other cases, never be clearly ascertained in this world. I was mistaken. Another case of "uttering forged Bank-of-England notes, knowing them to be forged," which came under our cognisance a few months afterwards, revived the fading memory of Jane Eccles's early doom, and cleared up every obscurity connected with it.

The offender in this new case was a tall, dark-complexioned, handsome man, of about thirty years of age, of the name of Justin Arnold. His lady mother, whose real name we should conceal under that of Barton, retained us for her son's defence, and from her and other sources we learned the following particulars:—

Justin Arnold was the lady's son by a former marriage. Mrs. Barton, a still splendid woman, had, in second nuptials, espoused a very wealthy person, and from time to time had covertly supplied Justin Arnold's extravagance. This, however, from the wild course the young man pursued, could not be for ever continued, and after many warnings, the supplies were stopped. Incapable of reformation, Justin Arnold, in order to obtain the means of dissipation, connected himself with a cleverly-organized band of swindlers and forgers, who so adroitly managed their nefarious business, that, till his capture, they had contrived to keep themselves clear of the law—the inferior tools and dupes having been alone caught in its fatal meshes. The defence, under these circumstances necessarily a difficult, almost impossible one, was undertaken by Mr. Flint, and conducted by him with his accustomed skill and energy.

I took a very slight interest in the matter, and heard very little concerning it till its judicial conclusion by the conviction of the offender, and his condemnation to death. The decision on the record's report was this time communicated to the authorities of Newgate on a Saturday, so that the batch ordered for execution, among whom was Justin Arnold, would not be hanged till the Monday morning. Rather late in the evening a note once more reached me from the chaplain of the prison. Justin Arnold wished to see me—*me*, not Mr. Flint. He had something of importance to communicate, he said, relative to a person in whom I had once felt great interest. It flashed across me that this Justin might be the 'brother' of Jane Eccles, and I determined to see him. I immediately sought out one of the sheriff's, and obtained an order

empowering me to see the prisoner on the afternoon of the morrow (Sunday).

I found that the convict had expressed great anxiety lest I should decline to see him. My hoped-for visit was the only matter which appeared to occupy the mind or excite the care of the mocking, desperate young man; even the early and shameful termination of his own life on the morrow he seemed to be utterly reckless of. Thus prepared, I was the less surprised at the scene which awaited me in the prisoner's cell, where I found him in angry altercation with the pale affrighted chaplain.

I had never seen Justin Arnold before; this I was convinced of the instant I saw him; but he knew, and greeted me instantly by name. His swartly, excited features were flushed and angry, and after briefly thanking me for complying with his wishes, he added in a violent, rapid tone, "This good man has been teasing me. He says, and truly, that I have defied God by my life; and now he wishes me to mock that inscrutable Being, on the eve of death, by words without sense, meaning, or truth!"

"No, no, no!" ejaculated the reverend gentleman. "I exhorted you to true repentance, to peace, charity, to"—

"True repentance, peace, charity!" broke in the prisoner with a scornful burst: "when my heart is full of rage, and bitterness, and despair! Give me *time* for this repentance which you say is so needful—time to lure back long since banished hope, and peace, and faith! Poh!—you but floute me with words without meaning. I am unfit, you say, for the presence of men, but quite fit for that of God, before whom you are about to arrogantly cast me! Be it so: my deeds upon my head! It is at least not my fault that I am hurled to judgment before the Eternal Judge himself commanded my presence here!"

"He may be unworthy to live," murmured the scared chaplain, "but oh how utterly unfit to die!"

"That is true," rejoined Justin Arnold with undiminished vehemence. "Those, if you will, are words of truth and sense: go you and preach them to the makers and executioners of English law. In the meantime I will speak privately with this gentleman."

The reverend pastor, with a mute gesture of compassion, sorrow, and regret, was about to leave the cell, when he was stayed by the prisoner, who exclaimed, "Now I think of it, you had better, sir, remain. The statement I am about to make cannot, for the sake of the victim's reputation, and for her friends' sake have too many witnesses. You both remember Jane Eccles?" A broken exclamation from both of us answered him, and he quickly added—"Ah, you already guess the truth, I see. Well, I do not wonder you should start and turn pale. It *was* a cruel, shameless deed—a dastardly murder if there was ever one. In as few words as possible,

so you interrupt me not, I will relate *my* share in the atrocious business. He spoke rapidly, and once or twice during the brief recital the moistened eye and husky voice betrayed emotions which his pride would have concealed.

"Jane and I were born in Hertfordshire, within a short distance of each other. I knew her from a child. She was better off then, I worse than we subsequently became—she by her father's bankruptcy, I by my mo——, by Mrs. Barton's wealthy marriage. She was about nineteen, I twenty-four, when I left the country for London. That she loved me with all the fervour of a trusting woman I know well; and I had, too, for some time known that she must be either honourably wooed or not at all. That with me was out of the question, and, as I told you, I came about that time to London. You can, I dare say, imagine the rest. We were—I and my friends I mean—at a loss for agents to dispose of our wares, and at the same time pressed for money. I met Jane Eccles by accident. Genteel, of graceful address and polite manners, she was just fitted for our purpose. I feigned reawakened love, proffered marriage, and a home across the Atlantic, as soon as certain trifling but troublesome affairs which momentarily harassed me were arranged. She believed me. I got her to change a considerable number of notes under various pretexts, but that they were forged she had not and could not have the remotest suspicion. You know the catastrophe. After her apprehension I visited this prison as her brother, and buoyed her up to the last with illusions of certain pardon and release, whatever the verdict, through the influence of my wealthy father-in-law, of our immediate union afterwards, and tranquil American home. It is needless to say more. She trusted me, and I sacrificed her—less flagrant instances of a like nature occur every day. And now, gentlemen, I would fain be alone."

"Remorseless villain!" I could not help exclaiming under my breath as he moved away.

He turned quickly back, and looking me in the face, without the slightest anger, said, "An execrable villain if you like—not a remorseless one! Her death alone sits near, and troubles my to all else hardened conscience. And let me tell you, reverend sir," he continued, resuming his former bitterness as he addressed the chaplain—"let me tell you that it was not the solemn words of the judge the other day, but her pale, reproachful image, standing suddenly beside me in the dock, just as she looked when I passed my last deception on her, that caused the tremor and affright, complacently attributed by the grave functionary to his own sepulchral eloquence. After all, her death cannot be exclusively laid to my charge. Those who tried her would not believe her story, and yet it was true as death. Had they not been so confident in their own unerring wisdom, they might have doomed her to some punish-

ment short of the scaffold, and could now have retrieved their error. But I am weary, and would, I repeat, be alone. Farewell!" He threw himself on the rude pallet, and we silently withdrew.

A paper embodying Justin Arnold's declaration was forwarded to the secretary of state, and duly acknowledged, accompanied by an official expression of mild regret that it had not been made in time to save the life of Jane Eccles. No further notice was taken of the matter, and the record of the young woman's judicial sacrifice still, doubtless, encumbers the archives of the Home Office, forming, with numerous others of like character, the dark, sanguine background upon which the achievements of the great and good men who have so successfully purged the old Draco code that now a faint vestige only of the old barbarism remains, stand out in bright relief and changeless lustre.

A MASONIC IMPOSTOR.

The Fort Wayne *Sentinel* exposes an impostor who has been swindling the Masonic fraternity of that neighborhood. It has been ascertained that the fellow is travelling through Michigan, and the *Sentinel's* description of him may be enough to put people on their guard:

"His name is Charles H. Fox. He is about five feet eight inches in height, rather pleasing in manners, and easily insinuates himself into the good will and confidence of the charitably disposed, pleading touching tales of hardship and trouble and a desire to reach his home, where a host of friends and brothers will welcome him and promptly return any favors granted him. Upon receiving the required aid he embarks to some new field, where similar stories are told, and kindly disposed persons are relieved of their money, and become the victims of an unprincipled scoundrel. His depredations have extended between Kalamazoo and Detroit, Michigan, and in many places throughout the West.

He hails from Genesee Falls Lodge No. 507, Rochester, N. Y., but has fallen from grace and inherited the just indignation of the fraternity at home and abroad. Let this heartless craftsman and untruthful knave be marked and shunned everywhere.

No one should become elated when rich, for riches may be taken away. So, on the other hand, no one should become dejected, for by industry, economy and honesty, they may obtain riches.

EDITORIAL.

JURISDICTION.

We have considerable controversy about the right of territory and jurisdiction. The right to secede can have much said in its favor. But that right can be established upon no safe ground. It can only be established by oppression, cruelty, and the deprivation of the rights of others. In moral philosophy, there are long established rules and regulations, that the wise have recognized as safe, to govern all the citizens that belong to the realm, or to all members who belong to any organization. And as our province is to deal with Masonry, and pen thoughts for the brotherhood of the Masonic Fraternity, we shall confine our remarks to the right of jurisdiction, and the occupancy of territory.

Any Grand Lodge of legitimate Masons, that has gained its existence according to the prescribed rules and Land-marks of Masonry, can give charters for subordinate Lodges in any territory, or country where there is no Grand Lodge. This, we believe, is not disputed by the best authority. Our Masonic jurists all agree upon this point.

Now we wish to take up the right of the jurisdiction of a regularly constituted Lodge, over the profane. And as we establish the right at the fountain head, we shall follow the stream to its termination. In the first place, according to fixed rules, our Lodge has no right to receive a petition out of its own jurisdiction. And when a profane seeks an introduction, he must make his wants known to the Lodge in whose territorial limits he resides. If he wishes to become a Mason, he is obliged to conform to the prescribed rules and regulations of Masonry. And after he has signed the petition, and given it to a member of the Fraternity, and with the required recommendations, his request goes into the hands of the Lodge, that Lodge has the exclusive jurisdiction over the destiny of that petition. If he is black-balled, he can not go to any other jurisdiction, and be taken in without first obtaining the unanimous consent of the Lodge where he first applied. The right over they hold by the laws of Masonry.

As we have thus fixed the jurisdiction of a Lodge over the material that shall go into the Temple of Symbolic Masonry, we pass

on to the creation of sister Lodges. How are they to gain an existence? Evidently, in consequence of certain rules, a few brethren can not, regardless of all right, and independent of all regulations, constitute themselves a regular Lodge of Masons. They must unite in a petition to all the Lodges that are to be affected in territorial jurisdiction. At least this is a safe and an honest way. We contend, that as Masons, we have no right to take away that which belongs to another, without consent of the owner. All the territory that the new Lodge proposes to take, and will occupy, if they obtain a charter, belongs to Lodges already in existence. Therefore, we contend that according to Masonic equity and honor, no new Lodge should ever be chartered without the consent of every Lodge that will be affected by territory.

In cities where a number of Lodges possess concurrent jurisdiction, the consent of every Lodge should be obtained, before they receive a charter. We place our reason on the same ground that every member must consent, by voting for a candidate to be made a Mason.

There is this difference, a Lodge can not give its vote, as a Lodge, without a majority, which gives its consent, and every Lodge voting for this new Lodge would be the same as casting a clear ballot. From the fact that every Lodge votes for the new Lodge, just as every member of a Lodge must cast his ballot for a candidate.

Thus far we see our way clear. We now wish to create a supreme power in the State, Territory or Province, that these several Lodges occupy, who have so far received their charter, empowering them to work from the different Grand Lodges of other States, Territories or Provinces. They have in the section of country, the requisite members of Lodges to form a Grand Lodge. A general communication of all the Lodges is called. They meet and open a Lodge after the form of an assembly. The question of organizing a Grand Lodge is before the assembly. One of the first items to be ascertained is jurisdiction. The territory must be prescribed. They can not reach over and take a slice from some Grand Lodge already in existence, and then reach out a hand of pretended brotherly kindness in another direction, and take a section from some other Grand Lodge, and thus go and fix their boundaries, and organize a Grand Lodge, without obtaining the consent of every Grand Lodge affected by them. If these Lodges should organize and go to work, it would be considered a clandestine organization, by every Grand Lodge in the world, that wished to be governed by right and Masonic justice.

There would be no objection, if they obtained the consent of all parties affected by the new Grand Lodge. If they only proposed to take the region of country not included in any other Grand Lodges, there could be no objection raised whatever.

In America, the metes and bounds of our Grand Lodges have accommodated themselves to the political boundaries, as a matter of convenience. This has become a rule; and every Grand Lodge thus formed receives the right hand of fellowship of every other Grand Lodge. This is cheerfully given without any hesitation. None object unless they have been cutting and carving into other G. Lodges. It is a well established principle in Masonry, that the political and police regulation of a civil government can not destroy any of the rights and principles of Masonry. The political or civil organizations can not be an excuse for a new Grand Lodge, without first obtaining the consent of the Grand Lodge that occupied the territory previous to the political or civil division. To have all things run smoothly, and perpetuate harmony, relative to jurisdiction, the subordinate Lodge that owns certain territory by virtue of its charter, should quit-claim of its own free will and accord, the territory required by a new Lodge. So, when a new Grand Lodge is created. It should obtain a quit claim of the territory they propose to occupy of the mother Grand Lodge.

If a free consent is not obtained, then the new organization assumes to take away that which belongs to another. This ignores the Masonic law of right, and substitutes the unmasonic law of might.

A due regard for jurisdiction should be held sacred among Masons in all things. We have been amply paid in reading carefully, the controversy that has been carried on, growing out of the Canada question. And must say that Bro. Gouley, in his report to his Grand Lodge, *Missouri*, as chairman of the committee of Foreign Correspondence, has presented arguments established upon the principles of right. They can not be overthrown, unless the rules, laws and regulations of Masonry are ignored. Notwithstanding, many of our Grand Lodges have extended the right hand of fellowship to the Grand Lodge of Quebec. The territory that the Quebec Grand Lodge assumed to take, belonged to, and was occupied by the Grand Lodge of Canada. We have never yet learned how one Lodge can carve for itself a jurisdiction. One man can not remove the corners of his land and go over upon his neighbor's territory.

As we have already remarked, political and civil divisions, and subdivisions, have nothing to do with the regulations of Masonic jurisdictions and boundaries. When an unoccupied territory have a sufficient number of Lodges to form a new Grand Lodge, and they fix their boundary lines, no subsequent changes in any other organization can affect the Masonic Fraternity. We might as well contend that the various ecclesiastical powers could affect Masonry in its organizations. It would be as consistent to say that Grand

Lodges must conform to the boundary lines of a Methodist Conference, as to shape itself to the lines of a civil Province or State.

Suppose that the State of *Texas* should organize three States, according to the original design, when she was annexed to the United States. Could that, by right, affect the jurisdiction of the Grand Lodge of Texas, without her consent? Could there be three Grand Lodges organized, by right, independent of the consent of the present Grand Lodge? If they should do as the Grand Lodge of Quebec has assumed to do, they would have three Grand Lodges in Texas.

If one section of country assumes to take away a portion of the territory that already belongs to a Grand Lodge, without consent, why not let the requisite number of Masons organize a new Lodge just when and where they please? And why not let the Lodges of a city assume to create a Grand Lodge? To carry out the doctrine that some advocate, when a city has formed itself, and become a civil organization, then to conform to it, a Grand Lodge could be organized without the consent of the Grand Lodge of the State.

BECOMING RULERS.

There is something more in the grand mission allotted to us on earth than to become a ruler or master over others. He is the greatest conqueror who can and does conquer himself. And to be a skillful ruler, it does not so much depend upon the right tools to work with, or the number of talents possessed, as it does upon the right use of tools, and the improvement of the talents given to us.

The number of talents we have, where we are, and what we are, constitute the arrangement that God has providentially made. And our duty is, to manfully and skillfully, in a wise manner face the disadvantages that present themselves, and as fast as the circumstances and conditions will permit, do all in our power to remove them, and rule govern upon a higher plane.

We may compare and consider life like war. The marching and counter-marching of contending armies. Great mistakes are made, and great losses are sustained, sometimes on one, then upon the other side.

So in our lives and journeyings on earth. We make many mistakes, many false steps are taken. And he is not the least of individuals who may make the fewest mistakes, or commit the fewest false steps. The commanding General as an officer upon whom the whole responsibility rests, may make one blunder and lose a vic-

tory. A private soldier in his army may be guilty of the same and do but little harm. It is true each have a duty and a work to perform.

This is the case with all. A person of very little account, of small intellectual ability, may do in some respects a work of great value, when connected with a great result. One unsound stone in the walls of a fine edifice, may, in time destroy the superstructure. The perfect stone prepared by the Craftsman may be misplaced by the unskillful workman upon the wall, and ruin follows. Harmony, perfection, skill and faithfulness upon the part of every class of workmen employed are as necessary as to have a good overseer.

We look upon that person best prepared for a ruler who wins by his energies the most splendid victories in retrieving the mistakes made and recovering them. By a close application, organize and accomplish victories out of mistakes. Let each one school themselves to this and all will learn how to rule and govern passions and propensities.

DUTY.

Whatever rests upon us as Masons, as a duty, may be considered as a debt. We owe it to those who have claims upon us. Our obligations create duties to others who are mutually bound to us. Our Masonic duties are binding and should be held sacred. A worthy brother, a trusty companion, and the duty of a knight all have claims which in turn we may need. The defence of all these, and their widows and orphans. Strictly to maintain justice, in every condition of life, we are called upon to protect the poor, the weak, see that they have their rights against the oppressions of the strong and cruel.

Our country, our freedom to follow those pursuits which a free constitution guarantees to all, we are to maintain. When called upon to unsheathe our sword, and buckle on our armor in defence of rights, that belong to all, it is our duty to not hesitate.

It is not unfrequently that individuals may make a great mistake, relative to what constitutes duty. Some consider it their duty to give currency to the slander of an enemy. As they look at the thing, it matters not how base, if some one has set the ball in motion. We look upon such as vile and unworthy, and consider it a duty we owe to all, to put the innocent upon their guard. The unworthy and dangerous wolves in sheep's clothing should be known, it is well when they are known.

BROTHERLY LETTERS.

Such letters from our subscribers are cheering to us indeed, in our labor to enhance the benefits and principles of the Order, in the minds of our readers.

ST. CHARLES, Mich., Jan. 27, 1873.

F. N. NEWMAN ESQ.—

Dear Sir: Will you please send me the amount of my bill for the MYSTIC STAR, up to December, 1873, and I will send you the money for the same, per express. Please continue to send me the MYSTIC STAR, for I should feel as though I had lost the counsel of a valuable friend, should I fail to receive your most valuable magazine,

Yours Fraternally,

F. ACKLEY.

OFFICE OF DR. M. F. PALMER, }
HARTFORD, Mich., Jan. 26th, 1873. }

DEAR SIR AND BROTHER.—As proprietors of the MYSTIC STAR, I address a few lines to you at this time.

I have taken the STAR ever since its publication by Bro. Billings, and shall continue to take it as long as I can get it. I do not enough to keep my *files full*, but enough to pay me for the money expended.

Enclosed please find \$3 00 for my subscription for 1872 and 1873. If agreeable, I may furnish some jottings from time to time, as I journey on toward the "Celestial Lodge above," for the columns of the STAR.

Wishing you *God Speed*, in every good word and work, in relation to the publication of the STAR,

I remain truly and Fraternally yours,

DR. M. F. PALMER.

OBITUARY.

Died, in New Boston, Ill., on the morning of January 9th, 1872, Brother HENRY C. EDWARDS, Secretary elect of *New Boston Lodge*, No. 59, and City Marshal of New Boston, after great suffering for eight days.

Our Brother died from the effect of a knife thrust, given while in the performance of his official duty.

He was buried with Masonic honors.

D. T. HINDMAN,

Secretary New Boston Lodge, No. 59, of F. and A. M

THE MASONIC GRAND LODGE OF MICHIGAN.

The Grand Lodge of this State held its annual session for 1873, and adjourned after completing its labors in ample form, having disposed of many matters of great interest for the welfare of the Order in this jurisdiction, and to the satisfaction of a very large attendance of influential delegates from all parts of the State.

The following officers were elected for the ensuing year :

G. Master—HUGH McCURDY, Corunna.

D. G. M.—WM. L. WEBBER, East Saginaw.

S. G. W.—D. W. CLEMMER, Dowagiac.

J. G. W.—ARTHUR M. CLARK, Lexington.

G. Treasurer—RUFUS W. LANDON, Niles.

G. Secretary—FOSTER PRATT, Kalamazoo.

G. Lecturer—H. M. LOOK, Pontiac.

These officers were subsequently installed, and the following appointments were made :

Chaplain—ETHAN RAY CLARKE, of New Haven.

G. S. D.—THOMAS RIX, Dowagiac.

G. J. D.—G. N. MEAD, Camden.

Marshall—N. HAMILTON, Buchanan.

Tiler—ALEX. MCGREGOR, Detroit.

Music Hall, Detroit, where the communication was held, was very handsomely furnished for the occasion with furniture from the establishment of P. Hufnagel & Co.

BE A GENTLEMAN.—Says a Masonic exchange : "It is as easy to be a gentleman as it is to be a boor. At least our experience has taught us that for years." As our good natured knight of the Masonic quill has had the "experience" in trying both positions, and "knows how it is himself," we will try to emulate his brilliant example.

We clip the above item from the Masonic column of the *New York Sunday News*. How will one brother of the *News* decide this momentitious question? Will he try by walking both planks, as the "good natured knight" implies that he has himself?

THE publishers of the MYSTIC STAR wish to secure a large number of local and traveling agents, to canvass for subscribers. We can offer inducements which are very remunerative to those who have energy and perseverance. Address immediately,

MYSTIC STAR,
463 West Madison St., Chicago, Ill.

THE MYSTIC STAR.

March--1873.

A MASONIC ADDRESS.

We have been favored with the following address, delivered by REV. BRO. L. L. ROGERS, of Fenton, Mich., on St. John's day, Dec. 27th, 1872, before the members of the Fraternity, at the Installation of the officers of Genesee Chapter No. 29, and Fentonville Lodge No. 109. By a request of many of the brotherhood we give room for the greater portion of this excellent address. We regret that our space is limited, obliging us to take only the most important extracts. [ED.]

M. E. H. P., W. M. Com. and Bros., Ladies and Gentlemen:

We have convened under very interesting circumstances, and have just witnessed the most imposing ceremonies of human invention. For many centuries, these rites have been observed, and their ancient origin invests them with profound veneration and respect. Kings, Princes and Potentates have never had it in their power, to confer more honorable titles, than are worn by those now inducted into the different offices they hold in this Fraternity. In assuming these positions of high distinction, they have followed the illustrious examples of the most worthy and distinguished men, who have been patrons of this Fraternity. They tread in the celebrated steps of men of high renown, whose names come down from past generations, covered with glory. They have no reason to be ashamed, when they hold positions which others of so high repute have occupied. The companions and associates of men of high degree, have no cause to blush or to be abashed, because of the stations they fill, for they can enumerate in their ranks the worthiest of men. "Were the several 'rolls of the workmen' to be called, who have labored in the erection of our mystic Temple, we should find many honored names upon them, names that have been conspicuous in the history of our race, who are often repeated when the great and noble achievements of the past are recounted. The records of Masonry are adorned with such

1. VOL. XVIII, NO. III—MARCH, 1872.

worthies on nearly every page." Distinguished Craftsmen are by no means wanting. They can claim as theirs, "Men whose hearts have swollen with the purest emotions, whose strong arms and great souls have been the bulwarks of their country's rights and freedom, and whose living thoughts on science, philosophy, ethics, have vividly flashed like sunbeams on the intellect of the world. They can claim men who have adorned all professions that were honorable, done credit to every calling that was useful, and won distinction in every field of legitimate employment. Among all these classes, and the most honorable of them all, we find those who were proud to be numbered with the Royal Craft, and hailed as Free and Accepted Masons." Not the least renowned of those whose names come down to us by traditionary legends, is his whose memory we this day celebrate. St. John the Evangelist, has for centuries been held in such high esteem, that all Masonic Lodges are dedicated to him, in conjunction with St. John the Baptist. In ancient times all Lodges were dedicated to King Solomon, and continued so to be, till after the Crusades to the Holy Land, by the earnest and devoted Christians of that day. Certain it is, the Church has something to do with the great work in which they were then engaged, in recovering rule in the place where the Savior died, and Religion was first proclaimed. But many of those who went out, were active members of this Fraternity.

Among the various orders of Knights, engaged in those chivalric wars, none were more conspicuous than the magnanimous order of the Knights of St. John. Those of the ancient Craft, who went forth to aid in redeeming the sepulchre of our Savior from the hands of the infidel, of whom there were many, found a reciprocal feeling of brotherly love existing between themselves and the Knights of St. John, whom they met at Jerusalem. They therefore entered into a solemn agreement of friendship, that thereafter all Lodges should be dedicated to St. John the Baptist, and St. John the Evangelist, which usage continues to this day. These were therefore claimed as two eminent Christian Patrons of Free-Masonry.

Every member of the Fraternity is constantly reminded of the virtues of these distinguished saints, to whose memory the place in which convenes, is so solemnly set apart. To keep good the contract into which they then entered, in thus dedicating their Lodges, they are wont to celebrate the days appropriated to these Saints, with proper ceremonies and festivities.

The claim that he was an eminent patron of Free Masonry, we have already shown to be very ancient, and reached so far back that there can be but very little ground to doubt its truth. Expressions which occur in his writings in the New Testament, are better understood with this light, by which to interpret them.

From the time when it was agreed to dedicate the Lodges to these Saints, there has been represented in every well governed Lodge, a certain *Point within a Circle*, embordered by two parallel perpendicular lines, representing these two Saints, while the Holy Scriptures rest upon the vortex of it. This emblem is evidence of an early belief of the fact, that they were *Christian* patrons of Free Masonry. We cannot avoid the conclusion, for as we pass around the circle we must touch the two lines, as well as the Holy Scriptures.

Can there be any *wonder* that Free Masons should set a value upon their System? All must see that they highly *prize* it. They take great pains to attend the meetings of the Lodge. They go through great difficulties to be present. They do not always study *convenience*, but often overcome and surmount *obstacles* to be with their brethren. There must be something which *draws* them there. There are strong attractions which have charms to bring them to their communications.

Among the allurements we may notice the following:

MASONRY INSTRUCTS THEM TO BE BETTER.

It teaches them morality. No man can attend the meetings of the Lodge without hearing Scripture truths well applied. In every particular, he has presented to him the system of morals, in an *impressive* form. Before him he always sees the Holy Bible open, to instruct him with its great truths. Every well governed lodge is furnished with the Bible, Square, and Compass. The *Bible* is dedicated to the service of God, and every Mason receives it as the *rule* of his Faith, and he is taught to practice its holy precepts. It is to be taken as the *man* of his counsel and the *guide* of his feet. The Square reminds him that it is his duty to square his actions by the square of virtue. The Compasses bid him recollect that he should *circumscribe* his desires, and keep his passions within due bounds. Thus the furniture of the Lodge becomes a teacher of great moral lessons, which will lead him to be a better man. There is then a moral attraction to draw the Mason to attend the sessions of the Lodge, though it is sometimes difficult to do so. Every thing which is attractive in morals, draws him to the Lodge. Then again—

MASONRY MAKES HIM WISER AND BETTER.

It imparts knowledge which has been preserved and handed down, through the lodge for three thousand years. It opens the book of instruction to him, and most impressively teaches him lessons which are calculated to enlarge the capacities of the mind, and make them more competent to grapple with the great, and intricate problems of life. No man can be a genuine Mason, without some acquaintance with the lessons taught in Masonry.

MASONRY MAKES HIM HAPPIER.

It brings him in connection for the time being, with good men. When he enters the Lodge, he is where no *immorality* is allowed. It is strictly forbidden by the rules of the Fraternity, that while there, a man should not indulge in any immoral conduct. It then makes him *happier* to be in a society of this kind. In other places, the bounds of decency and propriety may be passed, and human nature be shocked, but not so in the time the Lodge is in session. It makes no difference, what a man's conduct may be in other places, when he comes to the Lodge, he is bound to be a gentleman. Nothing derogatory to the character of a gentleman, can occur there, without the severest censure. There is one place outside the churches, where loafing may have no toleration. All uncouth language and actions must be left outside the room dedicated to Free Masonry. The rich greet the poor with the utmost cordiality and decorum. Such associations contribute to the common pleasures of the mind, and the visitor is glad of such happy communications. These things give interest to Masonry and draw the members to the Lodge. He contracts a love for the associations of the place. It is to him a pleasant resort, and he returns to his home feeling happy over the privilege he has enjoyed.

Another thing that draws him, is—

MASONRY TEACHES BY SYMBOLS.

It adopts the *emblematic* mode of instruction. Lately we hear the *object* method of instruction highly extolled, both in the Sunday and day schools. Those who speak so enthusiastically in its praise, forget that the primitive church, and Masonry, for thousands of years have employed this same system with good effect. There is not a step of progress taken in the Fraternity, but various and significant emblems are presented to the traveller, to impress some great and important truth upon his mind.

The *Common Gavel*, is employed to break off the projecting corners of rough stones, the better to fit them for the builders use, but the mason is taught to make use of it, for the more *noble* and *glorious* purpose of divesting his heart and conscience of all the vices and superfluities of life, thereby fitting his mind as a living stone, for that *spiritual building*, that house not made with hands, eternal in the heavens. Such is the lesson taught by it. A Mason cannot see a stone hammer, but he must remember he has a *work* to do in his own heart, and divest his conscience of all the vices and superfluities of life, and then, if true to his principles, he cannot forget that he is fitting himself, by this *discipline*, as a living stone for that spiritual building. Thus he is taught symbolically, these great moral lessons, and I pity the man who habitually attends the Lodge, and has made such slow progress in learning, that he has not ac-

quired the *power* to correct his vicious habits and practices, when he has such lively images set before his mind, to admonish him of his duty.

The White Apron is an emblem of innocence and the Badge of a Mason; and while he wears it with pleasure to himself, and honor to the fraternity, he is reminded of that purity of life and conduct, which is so essentially necessary to his gaining admission into the Celestial Lodge above, where the Supreme Architect of the universe presides.

When the Mason sees a building sustained by pillars, he must think of the three great pillars which metaphorically support the Lodge, denominated Wisdom, Strength, and Beauty; Wisdom contrive, Strength to support, and Beauty to adorn.

The Mason cannot see a *Plumb line*, but he is admonished to walk uprightly, in his station, before God and man. All he does must be tried by the Plumb line of truth, and bear inspection, in order to be accepted by the Chief Overseer of human conduct.

As Masons are thus taught by emblems, let us hope that their moral structure will be so *symmetrical*, that its resplendent beauty may shine forth, with such a bright lustre, as to attract the attention of all beholders.

It may be asked, however, of what use is Free Masonry? To this we reply, that it is an institution which defends the *innocent* when he is assailed. It affords no *asylum* for the guilty, when his guilt is known, but throws its broad *shield* around those falsely accused. It comes forth to protect the weak, when insolent power endeavors to injure them, but seeks justice. If a person is traveling, and meets with misfortunes, by the aid of Masonry, he will find friends. It introduces him to strangers, and gives him a guarantee of permanent friendship. If a person is sick, away from home, he can gather around him those who will attend to his wants and alleviate his sufferings, as far as human aid can do it. They will not let him suffer, for the stranger is taken by the hand of love and helped. Should he die among strangers, he breathes his last knowing he will be honorably buried. To every need the hand of help is extended.

It may be asked, why then should it be a *secret* society? To this we reply, only to protect themselves from imposition. No person can pass as a Mason, simply because he styles himself such. He must give *evidence* that cannot be counterfeited. He may be a *false man*, for unprincipled men get into all human institutions, but his knowledge can be tested. There can be no deception in this case, and it is the only way that Masons can be surely protected from imposture. Secrecy is the only *safe-guard* they have. Throw this away, and it would be of as little value as other human institutions.

Ladies should love Masonry as well as the gentlemen, for, in a way of which you are not aware, till necessity teaches you, it is helping you. The widow and orphan need protection, and here they are sure to find it. A *cold* hand will never be extended to them by the Craftsmen. They will be *cordially* met and cheerfully and liberally sustained. If in trouble, they will find friends who will defend them from insult. They will ever find those who will vindicate the cause of innocent virtue. Are you sick, or vilified, you will not lack for those to espouse your cause who will refute slander, expose calumny, and make your *hearts* glad. You will find friends in distress, even among strangers. Many instances of *sympathy* might be given, where all other sources would have been a failure. Some have passed under our own observation, but we will not now consume time to rehearse them. We have a *brighter record* than we can give them, should we attempt it. You then should love this institution, for it *protects* and *shields* you when you are exposed to dangers of the most imminent character.

You, Ladies, have the *advantages* of this society, without any of its *cares*. Others bear the burdens and leave you free from all trouble. There is no concern on your part, you have but to make the qualified demand, and the liberal response is ready to meet it. You cannot visit the Lodge, it is true, and would not better your case if you could. You might be censured if you did.

Then again, you should love Masonry because it has *elevated* you from a *low* estate to your present honorable position. Look back upon your condition a few hundred years ago. Then you were considered inferior to the males, and deemed unfit associates for them, and obliged, in the most humble manner to serve them. All the drudgery of labor and waiting upon them, in their idleness, was your part to perform. The *task* was given you, and you were obliged to execute it. The burdens were borne by you, while the male walked before, without any load or incumbrance. Yours was the hard lot of enduring the most servile toil. The husband might loiter away his time, and lounge about, but you must put forth your utmost energies to bear the load. You were counted not a companion, but a slave. To Masonry you owe it, that your condition has been in any wise changed. To them you owe it, that you are equal to the gentleman. They have lightened your task. They have in a measure unbound your burdens, so that they share with you, what you were once obliged to do without aid.

When the bold Knights were marching forth on their crusades, as above stated, they unsheathed their trusty swords, and, as they waved them gracefully over their helmeted heads, swore by their shining blades, that you should be equal to your boasting lords. They lifted you from the depths of degradation to which you had been reduced, and gave you your true position, which we are proud

to have you occupy. Your present state of refinement, cultivation and accomplishment, you owe to them. They have taken you to their own homes and apartments, and given you the places of honor and distinction, in their social gatherings, and thus made their dwellings pleasant, and your situation most agreeable. And now your condition is very different. You sit in equal positions in *society*, and hold many *honored* places, and direct your domestic affairs as you choose. You are consulted in various business arrangements, and your will is law. All this you owe to the measures, originated and carried out as stated above. Then you owe much to Masonry and should love it much. In many ways it benefits you, and you should be its firm *friends* and supporters. These *secrets*, we hold so dear, *reach* and *affect* you, though you may not be able to read all their deep mysteries, nor comprehend how your welfare is influenced by them.

In conclusion, *Companions* and *Brothers*, let me entreat you to *display* the noble tenets of the Fraternity in such a *marked* manner, that all will be convinced of their truthfulness. You know full well that the few moral teachings we have presented, which might have been multiplied a hundred fold, legitimately belong to, and are derived from the principles of the Craft. Would you have these tenets received, and induce the best and most honorable portion of the community to join your *ranks*, take a more decided *stand*, and show that these principles have a tendency to a better life. If you keep aloof from virtue and God, you cannot expect to win good men to your favor. In *whom* do you put your *trust*? Before whom should all intelligent creatures reverently bow?

You may say, "would you have us take on the garb of the Christian, when we have not the reality of religion"? By no means. We would urge you to acquire the Spirit, by the use of the form.

A BEAUTIFUL CUSTOM.—In the mountains of Tyrol, it is the custom of the women and children to come out, when it is bedtime, and sing their national songs until their husbands, fathers, and brothers answer them from the hill, or on their return home. On the shores of the Adriatic such a custom prevails. There the wives of the fishermen come down about sunset and sing a melody. After singing the first stanza, they listen awhile for the answering strain from off the water, and continue to sing and listen until the well known voices come borne upon the tide, telling that the loved ones are almost home. How sweet to the weary fisherman, as the shadows gather around him, must be the songs of the loved ones at home, who sing to cheer him, and how they strengthen and tighten the bonds that bind together these humble dwellers by the sea. Truly it is among the lowly in this world that we find some of the most beautiful customs in practice.

EXTRACT OF AN ORATION,

BY M. W. JOHN L. LEWIS, OF NEW YORK,

At the Dedication of the Masonic Temple at Troy.

In a government like ours the position has its foundation deep down upon the rock of principle. Intellect is the heritage of no grade or class in society, and why should it not be expanded and unfolded by the fostering care of the State? As the State demands the best services of its sons in every exigency, why should it not supply the means to make those services the most valuable by giving the advantages of instruction to those whom nature has endowed with the priceless gift of genius. If the Common School is made free—and none deny that it should be so—why should the munificence of the government stop at the threshold and withhold its bounty at that stage of life when its fostering care and aid is most needed? Nor this feature alone is to be regarded. Prevention is better than Reformation, and every dollar paid for education is so much expended for prevention; and while reformation requires and receives its large annual stipend, it were better that more should be given for educational purposes, for the very reason that it diminishes the expenses of reformatory institutions.

It has at least had the advantage of long and patient trial, and is rather a reproach to the enlightened nations of Europe and America that it has permitted what we have deemed a ruder civilization in Asia to outstrip them in the march of progress by scores of years, if not centuries. It was said at first that there was no novelty this proposition, and it may be as confidently affirmed that there is nothing visionary or romantic in it. If China had developed a new source of wealth or means of attaining it, there would be no hesitation in adopting it and of improving it. If it has a system which a republic should imitate, the disgrace would be, not in adopting it, but in refusing to do so. We have public institutions fostered and supported by its treasure to educate youths for the art of war; it needs no argument to prove that it should with greater zeal and stronger appliances educate them for the arts of peace, and secure for all its varied branches the services of well-trained public servants.

It may be asked by those who assent to the truth of these propositions: What has this to do with Masonry? Why urge this upon that class of citizens more than upon any others?

It is not intended to do so—only that to them with more force than to any others, may the *first appeal* be made, because it is consonant with all the truths in which they have been instructed. By its well defined and long practised laws preparation for a given duty is made imperative. Its agents are not selected at random because of their mental or social qualities, but experience and training

are unchangeable pre-requisites. None can be a Master till he has served as a Warden; none can advance till he has made the requisite proficiency in the particular duties which he is called upon to discharge. Has he made a suitable proficiency? is a demand as rigidly enforced as any other rule of the institution.

Here, then, are half a million of men in our land bound together by the most endearing and stringent ties to whom such a proposition is but transferring its theater of action from the limited bounds of their fraternity to the broader field of action in social and public life; men who without interfering with the duties or the privileges of others, can become the pioneers in an enterprise of which the land-marks are to them already pleasant and familiar. If they will but exert their energies in the accomplishment of an object so just and so commendable, so beneficial to individuals and so serviceable to the State, then will the labors of the Craft have not been vain and they will have earned a rich reward—not only in the benefits bestowed, but in that approbation of a good conscience which is without estimation or measure.

Kindred to this, and marshalled by the same trusty but rugged guide—experience—is the great principle of impartial justice, and this end is to be gained by a system of well digested, permanent laws, rules of action which shall not be as restless as the waves of ocean, but solid and immovable as the adamantine rocks upon which the billows are dashed. The laws of our fraternity are few and simple, and yet have stood the test of the experience of rolling centuries. They have become axioms because they were just. That in human society a system so brief and simple should accomplish the object, is not claimed or insisted. But it is true that a system of laws may be framed which shall secure the end and object, of all laws, tranquility and security. It would be out of place here, even did time permit, to unfold any new theory upon the subject, but your attention is invited to its importance as one in which your interests as citizens are deeply involved. Novelties in legislation are not required, as certainly they are not suggested or demanded, but it is possible so to remodel and revise the existing laws as to make them the enunciation of well-defined elementary truths. If the genius of a Napoleon could devise a code which could be adapted to all the requirements of a nation, which he governed men successfully if not more wisely in peace than war, surely the skill and experience of American jurists could supply the means of rightly shaping the materials lying so abundantly at hand. If an apology is needed for presenting on such an occasion a topic so apparently incongruous, it will be found in the supineness of the masses of our people in supplying a want which is very near to their well being, and to the further fact that of all men Masons claim to be the most law-abiding, when they have found what the

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law is, without ransacking the contents of a vast library to acquire the knowledge. The earliest lesson taught in our mystic circle is that of obedience to law—not only the fundamental law which supplies the frame-work of human government, but the enactments of the Supreme Power, without challenge and without question. Holding these doctrines, and bound to their support, no other class of citizens is more deeply concerned in the administration of the law, nor more earnestly desirous that it should be speedy, certain, and inflexibly just.

Thoughts like these engage the attention of the thoughtful and more experienced of the Craft. While the labors of Freemasonry engross his time and care in the days of his Apprenticeship and Fellowship, the Master Workman looks beyond for some higher object for which to strive. Having earned his wages in the hours of labor, he would devote some portion of his time in such pursuits as would show that he had not labored alone for the Corn, Wine and Oil of his Masonic tenure. To do good unto all men as we have opportunity, and especially to the household of faith, is his motto and controlling sentiment, and how better could he accomplish his desire than by pursuing those objects which mold the entire form of civil society? While there is enough in Masonry and its kindred sciences to occupy the investigations of a lifetime, yet he owes duties to others which he earnestly wishes to discharge. * * *

There is one duty which every brother may assist in discharging, and which it requires the assistance of all fully and fitly to perform—the history of the Craft—a task of which no single person is capable of performing. Not a meagre collection of names, and dates and statistics, valuable, or, more correctly speaking, *invaluable* as they are, but such a history as should not isolate it from the living, breathing, moving world in which it is. Of what avail would it be for example, to simply note that at such a time and place the Grand Lodge of New York assembled and made choice of Robert R. Livingston as their Grand Master? To the brethren of his day and generation it required no other shibboleth than the name of that great man to bring him before them as he was; but to us who succeed them it derives its significance from the fact, known to many if not all of us, that he was the highest law officer in the State, bearing a spotless reputation. We want him brought before us upon the pages of our history in all his lifelike proportions, in the splendor of his renown as a statesman and jurist, in all the array of his distinguished ability as a legislator, and in his munificence as a patron of science; as the friend and co-laborer with Fulton in that great enterprise which has wrought such a change, not only in our own State and country, but in the world's history. And yet he eagerly turned aside from those great objects, not only

to wield the gavel of authority as a Grand Master, but to engage with earnestness and zeal as a workman in the labors of the lodge room. *His* renown is a part of *our* renown, *his* history is a part of *our* history, and the artist hand should entwine them together.

Other names as great, other characters as noble, other workmen as zealous should find a place in our truthful annals, and the name of the craft would be found linked with every great event which has enriched our State and added to its greatness, wealth and to the position which it occupies in the sisterhood of States. It may be that the hand which traced such memorials would be tempted to stray into the details of some scene which belonged less to the history of the fraternity than of the world; it may be that the eye which dwelt with fondness upon some happy memory might also be dimmed with tears at the remembrance of some friend who had passed away in the brightness of his manhood; and it may be that the tongue which was wont to speak with eloquence of the fame and virtue of some cherished brother would grow more fervid still when adding fresh leaves to his laurel chaplet, but it would be history still; what the historic page should be, a faithful mirror reflecting truthfully every object which passes over the disk of its polished surface. Such a history *must be written*, and every brother should add a leaf or a bud or a flower till it is gathered into a wreath that should crown the whole of our happy brotherhood.

In time, too, the events of to-day, in which we are taking part will find its place in our history, and your speaker, living in a distant part of the State, and with no other connection than our common brotherhood, no other tie than that of long cherished friendship and esteem for very many of you, may say, without offending propriety, that it will be a proud and honored one. At present it may pass away with no other notice than that of a paragraph in the daily papers, briefly relating the fact that this noble temple was duly dedicated, and that all looked well and seemed happy, and it is not impossible that it may contain a complimentary allusion to the fraternity in which it will probably be styled "Order." An Order! the society of Free and Accepted Masons an Order! A society, one of whose proudest distinctions is that "we meet upon the level;" not only republican in all its features, but one of the oldest germs of republican institutions known to man, styled an order! When it becomes one, your humble speaker begs leave to say that he wishes to be considered as having dimitted at his own request without further notice.

Every schoolboy is familiar with the story of the weeping of Xerxes at the thought of the death of his armed millions within a century; and each schoolboy, with all the pride of incipient manhood, spurned the weakness of the royal Persian. It may have been a weakness in a warrior, when about to encounter in battle

the hardy legions of Greece, in a monarch absolute in power and surfeited with wealth; but surely there was humanity and gentleness in the thought which should shield it from our contempt. Who can forbear a reflection when surrounded with a joyous throng, such as are here gathered, that we may meet no more upon earth, and that when this pageant shall have passed away like the dim passages of a dream, that it will come to us no more, save in its remembrance like that dream of the night.

Let us indulge the hope that every remembrance of this occasion may be fraught with happiness, and that it may be the dawn of a yet more brilliant day for the fraternity around me, when new resolutions shall be formed and performed, new zeal enkindled and kept alive, and new attachment to the Brotherhood be awakened, and remain ever shining as the links of the poetic chain of friendship.

Let us indulge the hope that its influence may be so deeply felt and firmly implanted that when, in after life, some brother here shall have wandered abroad, or at home shall have wandered more widely still, that his heart may turn toward this Temple and the memories connected with it; that, like the people of Israel, when their eyes were turned toward God's Temple, that heart may be softened, and the answer of the prayer of Solomon may be his: "Thou hear therefrom the heavens, even from Thy dwelling place, this prayer and this supplication, and maintain this cause, and forgive Thy people which have sinned against Thee." Every memory which is pleasant should be cushioned in our hearts, as is a golden casket of worthy joys, and so be gathered and garnered day by day throughout our mortal existence, that when it shall be sundered by death, each shall flush out more brightly, beam evermore, even "as a star upon Eternity's ocean."

LODGES OF SORROW.

As the season of festivities is now with us, when it is "ancient custom of fraternity" for the various lodges of masons to meet in social gathering, under the charge of the J.*W.*, we would call the attention of the Brethren to the observance of *Lodges of Sorrow*, in memory of those who have been summoned by the grim Tyler Death to the presence of the S.*G.* Master.

We are well aware that here in the West but few lodges have practised the observance of these memorial rites of the departed dead, but wherever they have been observed, so far as they have come under our observation, the effect has been good, and only

good. As one brother remarked, after attending a lodge of sorrow, "this is better for the general good of masonry than all the 'spread eagle' of St. John orations"—not that we would by any means decry the social gatherings, and public orations, common to these Lodges of festivity, for very often have we thought as we have read, or listened to the words fitly spoken upon such an occasion, that more was done in the one gathering "for the good of masonry," in the public heart, than in all the other meetings of the Lodge, so it is with no fit of spleen, or vinegar face of dyspepsia, that we would turn from good cheer, and call the attention to the chamber of death.

On the contrary, the very fact of the social element, while friend greets friend, serves to call to our remembrance those of our Brethren who used to be the life of these festivities, but who now will meet us no more upon the chequered pavement. And as we think of these, there comes before our vision the faces of the widow and the orphan, and the true heart of manhood would find some means of expressing to those that remain that the mason's fraternity does not cease with the sight of the eyes; and what can be more touchingly appropriate as expressive of the heart feeling than "the Lodge of Sorrow?"

In some Lodges it is the custom to remember *all* who have died in the formation of the Lodge, (we have attended where, upon the call of the "roll of the dead," twelve or eighteen names have fallen upon the ear,) while in older lodges only the "dead of the year" are mentioned. The best ritual of observance, (with perhaps a few local alterations,) with which we are acquainted may be found in *Sickles' General Ahinan Rezon*, and we would therefore call the attention of the W. Masters of Lodges to it. Of course, in order to do all things "decently, and in order," it will be necessary that the brethren who take active part in the ceremonies, should be "posted" in their parts, and the orator who pronounces the eulogium should have due and timely notice of what was expected of him. We will also say to such Lodges as have never held these *Sorrow Lodges*, that when the Lodge is "called" the Brethren clothed in white gloves and aprons, and as much as possible dressed in black, should be seated in front of their families and friends who may be in attendance, so that the Lodge is virtually separate from the lookers on; and when the Lodge is "closed," let all depart *quietly, reverently, silently*, from the Hall.

We herewith present the following remarks illustrative of the real benefit of Masons.

LODGES OF SORROW.

At the recent Lodge of Sorrow held in Louisville Ky., Bro. Fred. Webber 33°, spoke as follows:

"Dust thou art, and unto dust shalt thou return."

Such is the decree of Him who breathed into us the breath of life, and to whom *man*, as well as the mighty oak and humble violet alike, owe their existence. Spring comes; beneath its genial sunlight the flowers of the valley spring up, bloom for a time in all their beauty and fragrance, but perish with the coming of winter's frost. The oak which for ages has afforded shelter both to man and beast, in whose branches the birds have built their nests, and beneath whose shade the grandsire sat, thinking perhaps of the days long gone, when in youth's bright morn he beneath its shade pressed the gentle hand and kissed the falling tear of joy from her whom in later years was the joy of his life and the solace of his declining years; but whom perhaps will never again join hands with him until his mortality shall have put on immortality on that shore where death never comes, and sighs, and tears, and partings are no more. The children also playing beneath its shade, just beginning to feel what life is, now to them all sunshine, no thought of the dim future, hidden from them, thanks be to God, until the great scroll of time, as it unrolls, reveals to them the shadows that pass before them, and tells them in unmistakable terms that life has alike its shadows as well as its sunshine.

Even the majestic monarch of the forest at last surrenders its mighty strength, and his roots, down deep in the soil from which its nourishment was derived, give way and are torn and scattered before the storm-king.

Even then nothing is lost; "before decay's effacing fingers" it crumbles to dust and furnishes nourishment to other plants and flowers yet undeveloped.

So it is also with man, proud lords of creation, and whom God hath distinguished above all the works of His hands.

The glories of our birth and state
 Are shadows, not substantial things,
 There is no armor against fate;
 Death lays his icy hand on kings.
 Sceptre and crown
 Must tumble down
 And in the dust be equal laid
 With the poor crooked scythe and spade.
 Some men with swords may reap the field
 And plant fresh laurels where they kill,
 But their strong nerves at last must yield;
 They tame but one another still.
 Early or late
 They stoop to fate
 And must give up their murmuring breath
 When they, pale captives, creep to death,

The garlands wither on your brow,
They boast no more your mighty deeds ;
Upon death's purple altar now
See where the victor-victim bleeds.
Your heads must come
To the cold tomb

Only the actions of the just
Smell sweet and blossom in the dust.

"Death and the dead are ever with us, teaching us the brevity and uncertainty of human life and human fortune."

By the ceremonies of the evening, we are reminded of these things, and that all our loves and remembrances of those who once united with us in the labors of the terrestrial lodge, are yet green in our recollection; and that the good deeds of our brethren should not be forgotten, while their errors and the mistakes of their lives should be buried with their mortal frames. It has been truly said "that the man is esteemed to die miserable for whom none, save those of his household sheds a tear or pays a solemn sigh."

The coffin that lies before us reminds us of those of our brethren who have gone away unto the great unknown land that lies beyond that dark river whose name is death, and, in unmistakable terms, tells us that the day will come to us as it has for those we mourn; that we, too, shall lay down and sleep the sleep that knows no waking until the great morn of the resurrection; that those who survive us will pay a tribute to our memories as we this night pay it to those for whom this Sorrow Lodge is held.

THE MYSTIC EMBELLISHMENT OF MASONRY.

Virtue is the foundation of honor and esteem; the source of all the beauty, order, and happiness in nature, and comprehends the whole of moral goodness. The exercise of virtue is not local or temporary, but coeval with the Divinity; it impresses on the mind the love of humanity, and a strict observance of all the moral and divine laws. The man of virtue endeavors to make others like himself. He possesses a sphere of pre-eminence; we cannot know him, for virtue is wholly internal, and possessed only by those who feel it; happiness and content are in her possession, for when the heart is good, the countenance will be cheerful. In the usual course of human affairs it will be found that a plain understanding, joined with acknowledged worth, contributes more to prosperity than the brightest parts without probity and honor.

Whether science, or business, or public life be our aim, **virtue** still enters for a principal share into all these great departments of society. It is connected with eminence in every liberal art; with reputation in every fair and useful business; with distinction in every public station. The vigor which it gives the mind, and the weight which it adds to character, the generous sentiments which it breathes, the undaunted spirit which it inspires, the ardor of diligence which it quickens, the freedom which it produces from pernicious and dishonorable avocations, are the foundations of all that is high in fame or great in success among men. The enjoyments of the good are exquisite and lasting; they are damped with no inward checks, and are always attended with dignity and self approbation. They are seated within and out of the reach of the caprice of mankind; force cannot rob us, nor fortune cheat us of them; they do not change with circumstances, nor grow old with time, they extend in prospect to an endless futurity; are heightened by the delightful hopes of the divine approbation, and the everlasting joys that flow from the favor of the Beneficent Author of every good.

Of all the ornaments in virtue's chain *Honor* is the most manly and elevated link that is capable of adorning the human frame, the primeval standard of every moral, religious, or obligatory act, the faith of mutual credit, by which business is transacted between man and man, the laws of kings, the noble mind's distinguishing perfection, and grand criterion of all our actions. True honor, though it be a different principle from religion, is that which embraces the same effect; the lines of action, though drawn from different parts, like the radii of a circle, terminate in the same point. Religion embraces virtue, as it is enjoined by the laws of God; honor, as it is graceful and ornamental to human nature. The religious man fears, the man of honor scorns, to do an ill action; the latter considers vice as something beneath him—the other as something that is offensive to the Supreme Being; the one as what is unbecoming, the other as what is forbidden. What some men are prompted to do by conscience, duty, or religion, which are only different names for the same thing, others are prompted to by honor; the man of honor forgives what he may with strict justice resent, but ever deems more honorable to forgive than to resent an injury. Whatever wealth we may possess, or however dignified by birth or titles, we are fully assured that we can never arrive at the temple of honor through any other path than that of virtue; therefore, as masons, it behoves us to persevere in the exercise of virtue and honor. We should remember that we have been invested with the badge of pure innocence, a badge more honorable and ancient than any other society ever could boast of, which ought to distinguish and set us above the rank of others in point of moral and virtuous conduct, to

convince them that we are actually brought from darkness to light. Let us exemplify to the world deeds the most honorable and virtuous; that through our light shining unto men, they may be enabled to glorify the Great Master of the Universe, and be thereby taught to do justice, love mercy, and humbly walk before God.

Mercy is an exalted virtue. Possessed by the ruler, it adds lustre to every gem that adorns his crown; by the soldier, it gives an increasing freshness to the wreath that shades his brow; the companion of true honor and melliorator of justice, on whose bench when enthroned, she offers a shield of defence in behalf of the victim impenetrable to her sword. As the vernal showers descending on the earth invigorate the whole vegetable world, so mercy, resting on the heart, when the vital fluid is condensed by rancor or revenge, by its exhilarating warmth returns to its original source in purer streams.

The chief attribute of the Deity is mercy, on whom the best and wisest of us must rest our hopes and dependence; for we are commanded to pray for mercy, and that same prayer teaches us to render the deeds of mercy; for thus we find it recorded: "Blessed are the merciful, for they shall obtain mercy saith the Lord;" and which we most ardently hope to receive, not only during our abode in this probationary state, but more immediately at the great and awful day of retribution, when summoned to the bar of our God and our Judge, our Creator and our Redeemer, and the actions of our mortal life are unfolded to His view. Though His Justice may demand the fiat, we hope and trust his mercy will arrest the doom.

ORIGIN OF INSTRUMENTS—A MUSICAL RESEARCH INTO ANTIQUITY.

As the lyre of the Greeks was the harp of the moderns, so the viol and the vielle of the middle ages became the modern violin. The viol was of various sizes formerly, and, as at present, was anciently employed for accompaniment to airs and songs. That of three strings was introduced into Europe by the jugglers of the thirteenth century. The violin was invented toward the end of thirteenth century. The fiddle, however, is mentioned as early as A. D. 1200, in the legendary life of St. Christopher. It was introduced into England by Charles II.

Pythagoras is said to have invented harmonic strings, in consequence of having heard four blacksmiths working with hammers in harmony, whose weights he found to be 6, 8, 9, 12, or, rather, by squares, as 36, 64, 81, 144.

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Doctor Franklin is said to have ascribed the invention of music to the many varied sounds produced by the hammers of Tubal Cain.

The Harmonics, a system of musical glasses by which peculiarly sweet notes are produced, was first invented by an Irish gentleman named Puckerage, and received Dr. Franklin's attention, and was by him improved.

The flute was invented by Flautus, a Phrygian, the father of Marsyas. It was known to the Romans, and it was prized to such an extent in antiquity that several female deities lay claim to its invention. The flute was more commonly used in public assemblages than the violin, until the early part of the last century, when the works of Corelli became popular.

The pipe is among the earliest instruments on record. The "pipers" were at one time the "great original" of Ireland, but this class have greatly diminished in point of importance and numbers. The Irish people dwell with no little gratification on the tales and eccentricities pertaining to the pipers and their times.

More recently the Scotch have claimed the bagpipe as a national instrument, while the "harp of Erin" is a cherished emblem of the Irish people. At a meeting in Edinburgh, the Lord Advocate recently, in speaking of the bagpipes of the Scotch, ventured the assertion that the instrument was "especially English;" that the English were the original bagpipers, in which argument he claimed Shakespeare as an authority, and adds that "Shakespeare does not introduce them into Macbeth. The armies do not march on Dunsinane to the sound of the bagpipe, and yet he speaks of the drone of the Lincolnshire and Yorkshire bagpipe. Scotchmen were not pipers, they were harpers. The harp was an old Scotch instrument and continued so until recently."

Scripture alludes to the pipe in Ezekiel, and says: "The workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created." From the formation of Tyre the pipe had been the emblem of her rejoicing and the pledge of her prosperity.

The Chinese nation, from remote periods, are known to have used the pipe among other instruments.

The flute and pipe are spoken of in connection with the shepherds and keepers of flocks and herds of remote periods. It is said that among this class of people originated some of the improvements which led to the perfection of flute music, suggested by effects produced by the wind coming in contact with reeds shaped at various lengths. The flute originally had but two holes, but the shepherds discovered the improved harmony produced by several holes in connection with longer reeds.

HEART GRAVES.

Are there only graves 'neath the churchyard flowers?
Or in the crypt and vault in this world of ours?
Nay; there be graves of a depth untold,
That are not covered by churchyard mound.

If the kind, green earth holds not all our graves,
Say, do they yawn beneath seething waves?
Not so! There are graves both deep and wide,
That are not hid by the ocean-tide.

Then where do they lie, if they may not be
In the fresh, green earth, or the deep, dark sea?
In earth or in water these have no part:
They are carried deep in each human heart.

Every year, as the months slip by,
Some hope springs up, but to droop and die;
Then we haste to bury our dead away,
In its dark heart-grave, from the glare of day.

Every man, as he lives his life,
Has some joy crushed in its fevered strife—
Some cherished aim or high desire
Withered and blacked in the world's fierce fire.

The truth and love that our manhood craves,
Often fade and fall into early graves;
As tie after tie from our age departs,
We bury them all in our aching hearts.

Though the graves of earth be deep and wide,
Though they cluster close 'neath the ocean-tide,
They are nought to the graves where, with bitter tears
We bury the hopes and the joys of our years.

MRS. PARTINGTON entered the office of the probate judge (called "civilian;") and inquired in the blindest tones: "Are you the civil villain?" "Do you mean to insult me, madam?" said the judge. "Yes," replied the amiable old lady, "my brother died detested, and left three infidel children, and I'm to be their executioner; so I want to insult the civil villain about it."

MASONIC SONG.

BY BRO. C. G. MACKENZIE.

Come, Fellow-crafts, and let us prove,
Our love of liberty arts ;
Those grand Initials let us love,
And treasure in our hearts.
From line to point and superfluous,
We'll raise with prudent care
Our Grand Masonic edifice,
By Level, Plumb, and Square.

And while we speculate and learn
Our passions to subdue,
And all His handiwork discern,
Give him that homage due.
Upon that level now we stand,
The Plumb shall teach us care,
For in that undiscovered land
We're tested by the Square.

And while superior wisdom sits,
'Tween Pillars rising high,
By strength we shall Establish it—
Our Order—'neath his eye.
The Lily and the Pomegranate
Shall bloom and flourish fair ;
'Mid Plenty, Peace, and Unity.
We'll act upon the Square.

Our ancient Brethren, for their toil,
Received at set of Sun,
Their stores of Corn, and Wine, and Oil,
For faithful labors done.
But when we stand by Jordan's ford,
And view the promised lands,
May each one have the Pass and Word
The Master understand.

“MY FRIEND, have you sufficient confidence in me to lend me a dollar ?” “Oh yes, confidence enough, but no dollar !”

"HIGH DEGREE" POETRY.

Companion Drummond had written thus to Comp. Corson :

"And Corson was there, ever brimful of fun,
And conferred the degree—number one hundred and one,
That curious degree, whose "principal sign,"
Is for the Companions to stand in a line
And then—without ever a word's being said,
To look through a glass over each other's head."

To this stanza Comp. Corson replied :

"When last we conferred this 'One hundred and one,'
Right next to us stood Maine's favorite son ;
The brethren assembled, and formed into line,
Each willing and anxious to show the dear sign.
The order was given, upturned was each eye,
When lo ! and behold ! Drummond's glass was quite dry."

To both Camp. Blackshere says :

"This is too bad—
Companions ! for shame ! But since you've begun
The secret to expose of this 'one hundred and one,'
Pray tell, was the pass-word not sent down the line,
Just before giving that 'principal sign ?'
Come, own up, friend Corson—no use to deny—
For by Pierson we'll prove that your pass-word was—**RYE.**"

Comp. Cottrill, of Wisconsin, adds (for the truth must be spoken):

"Drummond, Corson and Blackshere, we blush, all for shame,
That so plainly you tell—even boldly proclaim
The secrets, word, pass of this wondrous degree,
Made but for a few, which includes you and me,
But part has been said—the rest now may be told,
That pass-word was rye, and not new rye but **O.I.D.**"

SUMMARY OF MASONIC LAW.—The charter of a Lodge should always be present in the lodge room in which the Lodge is convened for work or business. Its presence is as essential as a constitutional number of Masons, or the three great lights.—*Michigan.*

MASONIC ODE.

"The day is declining, the shadows fall,
Across the darkening path they lie;
But little time for labor and toil
Is left for men who are born to die.

"Arouse, ye craftsmen! the ashler waits
For the gauge, the level, the plumb and square;
There are quarries of duty in which to work,
They are opening here and everywhere.

"Chairs to be passed, from which to guide
Brethren with lesser lights than we.
Most Excellent Master's work to do
E'er the Temple of life completed be.

"Roads to travel, rugged and rough,
Rubbish of error to clear away,
But a rod and staff to comfort us,
And manna to strengthen by the way.

"The book of the law for council and aid,
The Ark of His presence ever nigh;
While incense of prayer to His holy name
Rises like clouds on a summer sky.

"Weary sojourners, humbly we
Are treading out the lifelong march,
To find in the rest of the land above
The glorious hight of the Royal Arch."

MOURN.

O death! the poor man's dearest friend,
The kindest and the best;
Welcome the hour my aged limbs
Are laid by thee at rest!
The great, the wealthy, fear the blow,
From pomp and pleasure torn;
But, oh! a blest relief to those
That weary-laden mourn."

—BURNS.

THE YOUNG MERCHANT'S ORDEAL, OR CONTENTMENT vs. PLENTY.

BY SYLVANUS COBB, JR.

"Arthur," said Mrs. Leeman, addressing her young husband, "it seems to me that Mr. Sharping is going ahead of you in business."

"Ah," uttered the young man, looking up from his paper.

"Yes," continued the wife. "He has just moved into his large new house, and I expect we shall be invited to the opening party. Really, I wish you could do the same."

"Are you not contented here, Sarah?" asked Mr. Leeman, with a slight tinge of disappointment in his tone.

"Oh, yes, I am contented, but then I should like to have you look as well as William Sharping does. You are as well acquainted in the town, and as generally respected. Your store is as well situated, and you seem to possess all the advantages you could wish. *I wish* you could keep up with Sharping."

Arthur Leeman was a young merchant, located in a large and flourishing village, where he had been in business nearly two years. He had been brought up by virtuous parents, and upon his ideas of justice and honesty were founded deep moral principle. Shortly before he entered business for himself, he married a beautiful girl, whom he had long and ardently loved, and who had in return reciprocated that love. He had received from her two thousand dollars, which sum had gone a great way towards purchasing his stock in trade. He had rented a small cottage—a neat and retired abode—and here he settled down in a house of his own, and with every prospect of a continued happiness, he had a right to expect, for his young wife was mild and gentle, loving and true, and ever regardful of his welfare. His expenses he carefully kept behind his income, and, as might be expected, he made but little domestic show. His comforts were all solid, based upon the single idea of content.

William Sharping also kept a store in the village. He had commenced the same time that Arthur did, but he seemed to have made more money, for he spent much in his living, and, as has already been intimated, he was upon the point of making a still larger show of accumulating wealth. Mr. Sharping's wife was an intimate friend of Sarah Leeman, and hence the latter felt more sensibly the contrast between her own and her neighbor's outward circumstances.

In a few evenings William Sharping opened his new house for the reception of visitors, and of course, Sarah and Arthur were invited. Arthur Leeman was thunderstruck by the appearance of his friend's domestic equipment. The furniture was rich and costly, and the carpets were all of finest material. Large mirrors hung upon the walls, golden lamps adorned the marble mantel, and sumptuous ottomans and sofas offered their temptations to the weary.

"What a splendid house they have got, haven't they?" remarked one of the guests to Sarah Leeman.

"Yes," returned Sarah, and as she spoke, she thought her interlocutor was drawing a comparison between her own and Mrs. Sharpings' domestic establishment.

Sarah heard, on all hands, praises of the things about her, and she wondered why her own husband could not do all this as well as Mr. Sharping. She let the evil spirit of envy into her bosom before she was aware of it, and from that moment she became unhappy. She took no pleasure in viewing the costly articles about her, and at an early hour she drew her husband away from the company, and begged him to go home. When she reached her own snug little sitting-room, she forgot all the happiness she had enjoyed there. She only thought of the Mrs. Sharpings' superb parlors.

"I'm sure I don't see why we cannot make as good an appearance as Sharpings," she murmured after her husband was seated.

"I can hardly afford it now," returned Arthur.

"How do they afford it, then?" inquired Sarah,

"Because Sharping makes more money than I do."

"I don't see how he can do that. He must have some secret in the trade that you do not possess. Oh, I wish we could keep up with them. People will see that Sharping is the most prosperous, and they will think him more of a business man than you are, and if he once takes the lead in trade, he will be sure not only to keep it, but also to gain on his competitors. You know how people like to trade at flourishing places."

Arthur Leeman began to think there was some force in his wife's argument. He, too, began to lose sight of the sweet Content he had been for two years enjoying, and instead thereof, he was looking upon what the world call—Plenty. He might at first have argued more with his wife, but he remembered that it was her money that had helped materially to set him up in business, and he feared to touch a chord that might vibrate on that point. He did not fully know the real character of his wife—he did not know how holy and how pure was the soil in her soul, that had thus given life to a few noxious weeds. Had he fully known that

the present envy was an exotic, just springing into life by thoughtless transplanting, he might have sought more earnestly to pluck it out; but he gave heed to her words, and his own soul became the abode of discontent.

Before Arthur Leeman retired that night, he told his wife that he would exert himself to the utmost to outstrip his neighbor.

A few evenings after that, as Arthur was returning home from his business, he had occasion to pass his neighbor's store, and as he saw a light gleaming through the chinks in the shutters, he thought he would enter. Sharping was there alone, and he was just closing the ledger which he had been posting.

"Ha, Leeman, how are you? How's business?" cried Sharping, with the air of a man who is well pleased with himself.

"O, so so," returned Arthur, extending his hand.

"I've done capitally to-day," resumed Sharping. "A profit of fifty-eight dollars and thirty-three cents."

"Not clear profit?" said Arthur, opening his eyes.

"Yes—clear profit. Ha, ha, ha." And as the young merchant thus laughed to himself, he leaped over the counter, and rubbed his hands exultingly.

"But I don't see how you do it," uttered Arthur, in a tone of nervous wistfulness.

"Ha, ha, ha. What fools there are in this world, Leeman. Just look here," rattled the successful merchant, as he leaped back over the counter, and pulled a piece of goods from one of the shelves. "There, Mr. Leeman, what do you call that?"

Leeman carefully examined the article, with the air of one who understands the business.

"It's made to look like the finest of silk," he said, "but the great body of the cloth is cotton. I never saw any like it before, he continued, as he drew out a thread, and ran it between the nails of his thumb and forefinger, thereby stripping off the flossy silken covering from a stout thread of cotton.

"No—it's a new thing. I got it in New York. I sold a piece this afternoon—fifteen yards—for nine shillings a yard. Ha, ha, ha."

"Nine shillings," repeated Arthur, in renewed surprise. "Why the stuff is not worth six."

"Bless your body, I only paid forty-two cents for it. Got it at auction. It's a new thing. Only think—from fifteen yards I made a profit of ten-dollars and seventy-five cents."

"But the one to whom you sold it must have thought it all silk."

"Of course she did. You don't suppose she'd have paid that price if she didn't. But mind I tell you this in confidence, you are one of the trade, and of course up to such things."

Arthur Leeman was not "up to such things," but then he had

not the manly independence to say so. A new idea was working its way darkley through his mind.

"You didn't of course tell her that it was really silk—pure silk," he said, half carelessly.

"O, no," returned Sharping with a knowing nod. "Let me alone for that. She wanted something for a nice dress—"there," said I, look at that—just what you want—splendid article—just examine it for yourself." "What do you ask?" said she. "Two dollars," said I. "Too high," said she. "But my dear madam, look at it—I must make myself whole." She begged and I groaned about the ruinous plan of selling below cost. At last she hit upon nine shillings. "Ruinous," said I; "but if you won't mention it—if you'll promise not to tell of it, why—seeing its *you*—you may take it. She promised and—took it. Ha, ha, ha."

"Ten dollars and fifty-seven cents!" muttered Arthur, aloud.

"Ay, a good round profit," added Sharping. "But then we must do it. Must live, you know; and we might as well have it as any body. They have got it to spare, else they wouldn't spend it."

When Leeman turned to his home, he had learned how William Sharping made money, and half of that long night he lay awake and thought of it. The next morning he walked very slowly toward the store. He was still thinking of what he had learned the night before, and he was trying to silence the "still small voice" that was whispering to his soul.

"It's only *business*, after all!" he said to himself; I may as well have a living as other folks."

It was with these words on his lips that he entered the store. His clerk was there and the place was all neat and clean. He had been in the store half an hour, and at the end of that time his clerk asked him if he was unwell.

"Unwell? What put that into your head, Henry?"

"O, I thought you looked flushed—feverish—I didn't know but you might have caught cold."

"No, no; I am well."

Arthur Leeman turned away, and wondered if he had been showing all his feelings. Somehow the store did not seem so cheerful to him as usual. The neatly arranged shelves and boxes, and the choice goods, did not look so inviting as was their wont.

During the first part of the day he sold some common articles, such as calicoes, lawns and threads, but it did not occur to him that he might even have overreached a simple customer. He did not think of getting some twelve and a half cents for some of his six-penny prints. Sharping did it, but Arthur Leeman was not yet initiated.

At length an opportunity was offered for Arthur to try his new-

y discovered plan of business. Towards night, a middle aged gentleman entered the store, and expressed a wish to purchase some cloth for a pair of pants. He was a stranger, having but a few days before moved into the village.

"I should like a piece that is good—all wool, thick and firm," he said, as Arthur led the way to the cloth counter.

The gentleman looked over the goods, and at last his eye hit upon a piece of dark mixed doeskin. It felt firm and thick, and was in truth a very handsome piece. "How is that?" said Arthur.

"I think it will suit me. It seems firm and good. Not quite so soft as clear wool generally is."

"It is excellent cloth. A few days' wear will soften it," said the young merchant, trying to appear candid.

"What is it a yard?" asked the gentleman.

Now that cloth cost Arthur just thirty seven and a half cents per yard, and he intended to have sold it for forty two, and had placed his private mark upon it accordingly. It was just half cotton.

"One dollar!" said he, and the words, as he spoke them, struck startlingly upon his own ear.

"You may cut me off three yards," said the man, and Arthur hid his face as he did the work.

After the cloth was done up, the gentleman paid for it—three dollars—it was nearly two dollars more than it cost—a clear net profit of nearly two hundred per cent.

Arthur Leeman had always made it a practice to be sociable with his customers, but he could not be so now. He dared not trust himself to speak—he dared not meet the eye of the man with whom he had just traded.

It was a five dollar bill that the gentleman tendered in payment, and as he passed it over, he remarked:—"I suppose that is the lowest you will take."

"It is the lowest I *ought* to take," returned Arthur, trying to hide his tremulousness.

"Very well," said the stranger. "I always wish to pay a fair living price to every one with whom I deal, always trusting," he added with a smile, "that I shall be treated honestly in return."

He took his change and left the store. Arthur took down his blotter, and thought to enter the sale he had just made, but he hesitated. Those pages were all fair and honest. He dared not place there the record of the first dishonest deed he had ever done. O, how he wished that his customer had not come—how he wished he could recall the thing he had done. But 'twas too late. He had tried the experiment.

"Why what's the matter, Arthur?" asked Mrs. Leeman, as her husband drew back from the supper table at evening. "You look unhappy."

"And I *am* unhappy, Sarah," faintly returned Arthur, for he had determined to tell his bitter experience.

"What is it?" anxiously uttered the half frightened wife, moving to her husband's side, and placing her arm about his neck.

"Sit down, Sarah, and I will tell you all."

The woman sat down, but still kept her arm about her husband's neck.

"Sarah," he said, with a painful effort—I have done that to-day which I never did before in my life. I have been dishonest! I have *lied and cheated!*"

"*Lied!* You, my husband—*cheated!* no, no, oh, Arthur!"

"Yes—a man came into my store—he was a stranger—a new comer in town. He trusted to my honesty, and—I lied to him and cheated him! "O, Sarah, I wish I had not done it."

"But you did not do it—you could not do it!"

"Listen to me, my wife. I thought I would try to make money as fast as Wm. Sharping does. Last evening I was in his store, and I discovered his secret. If I disclose it to you, you will not tell of it."

"Sarah promised, and then Arthur related to her all that had passed. He told her of Sharping's mode of dealing, and he described his own experiment that afternoon.

"I have become dishonest, and I am unhappy," he said in conclusion. "I do not feel the same that I did before, for there is one man in the world toward whom I have done wrong, and I should not dare to look him in the face."

For some time Sarah Leeman was silent. At length she raised her lips to her husband's and kissed him.

"Forgive me," she whispered, "for it was I who did this wrong. Oh, forgive me, Arthur, I was blind—foolish. I was envious. Oh, I would rather live in the meanest rags of penury and want, than to live on the wages of my husband's dishonesty! I shall never be envious again. I shall never again think of bartering away sweet Content for the desires of my neighbor's Plenty. Forgive me."

It was a scene of mutual forgiveness that followed, and that night both husband and wife prayed that they might never heed the voice of the tempter again.

On the next morning, the first person who came into the store after Arthur had arrived, was the man to whom the cloth had been sold the night before. The young merchant felt a sudden trembling coming to his limbs, and the worst fears sprang into his mind. He feared that his wickedness had been detected, and that he should not have it in his power to make a free restitution. But he was mistaken. The gentleman had only come for some stuffs for linings and facings for the pants he was going to have made. Ar-

thurs heart leaped again, for now he should have the opportunity he had hoped for.

"Ah, sir," he said, after the articles just called for, had been rolled up, "I fear there was a small mistake made yesterday, and I am glad you have called, for I wish it rectified."

"I was not aware of any," returned the stranger.

"Step this way sir." Arthur led this way to the counter where the sale the day before had been made, and laying his hand upon the piece of cloth from which he had cut the three yards for the gentleman, he said:

"You took a pattern from this piece."

"Yes, sir."

"And paid me one dollar per yard for it."

"Yes, sir."

"Well, sir—I was very nervous—very uncomfortable at the time, I made a sad mistake. I should have asked you but forty-two cents per yard. It is part cotton. You may return and take another piece, or I will pay you back the difference."

The gentleman chose to keep the cloth, and Arthur paid him back one dollar and seventy-four cents. He was very thankful for the restitution thus made, and he remained a long while and chatted with the merchant, often making a remark upon the charm which he always experienced when doing business with one in honor he could confide. He proved afterwards to be not only a good customer, but a valuable friend to the young merchant.

That night Arthur Leeman was happy; and his sweet wife was never happier in her life, for she had learned the real value of the blessings she possessed, and which she had well nigh thrown from her—the sweetest treasure of life—Content.

Time sped on. Arthur Leeman remained strict in his integrity. One by one the customers of William Sharping dropped into his store. They had learned the real character of the dishonest merchant, and they fled from his counter. In the course of time Sharping was in debt—his great house was put up for sale, and Arthur Lecman bought it; and when he paid for it, he had the sweet, holy satisfaction of knowing that every dollar of the purchase money had been honestly earned by fair and virtuous dealing.

THE ex-Emperor Napoleon III. was made a Mason under the jurisdiction of the Gr. Orient of France, and was a Gr. Insp. Gen. of the rite. He is said to have been as despotic in his government of the Fraternity, as he was of the French people—at one time even presuming to appoint Marshal Magnan (a profane) Gr. Master of Masons in France.

THE QUAKER AND HIS APPRENTICE, OR, THE BEAUTY
OF DOING GOOD TO THOSE WHO DES-
PITEFULLY USE YOU.

It is now twenty years since we hung up on a peg in the old *New Hampshire Statesman* office, at Concord, N. H., a little brown jacket and the cap, and commenced "learning the cases." We remember that cap and jacket well. It was the best cap we had ever owned, and we remember that its visor had a green lining, which we fancied might be a great benefit to the eyes;—we remember how our mother sat up for several nights after the other members of the family were abed, to get that little brown suit ready by the day appointed for her boy to leave home and enter upon his seven years apprenticeship. We were a little fellow then, (we are not very large now,) but we were so short then, that we had to endure the laughing of the big boys at our necessity of mounting a chair to get up at our work. But we had not set down to write about that cap or jacket, or the experiences of those seven years, or to tell of the score of young men we met in that printing office—all now scattered, the major part already, have "passed that bourne whence no traveller returns." Peace to their ashes. But we want to tell of a couple of men, in those days living in Concord, engaged in the book-binding business, Charles H———was a man in middle life, a Quaker, and generally a very sensible and clever man. But he was a man of intense and uncontrollable temper. When excited, he wagged a very saucy tongue—and sometimes dealt in blows.—His best friends were not unfrequently the subject of his violent abuse. Oliver L. S———was the other book-binder. He was a young, quiet man, of not many words, but of attentive and industrious habits. For several years he had been an apprentice to the irascible Quaker—frequently subjected to his unreasonable rage, with scarcely a pretext for a cause, and was at last driven from his shop, his master emphasizing his imprecations by the flourishes of an iron press-bar.

Some sixteen or seventeen years since, the Quaker moved West. A few years later, the other binder removed to the city of Portland, where he has since been extensively and successfully in book and newspaper publishing.

Day before yesterday we were in Portland, and in the counting room of his newspaper establishment met with our old acquaintance again. The conversation of course turned upon olden times, and the gentleman gave us a bit of the history of his old master since his leaving Concord. He first pitched his tent at Utica, N. Y.,

where, in a trade he fell into the hands of a rogue, and lost all his little property. With his interesting family, for he had a good wife and a troupe of little ones, he pushed farther west. But misfortune kept his company, and he was reduced to extreme want. Nine years ago, his old apprentice, at Portland, heard rumor of his circumstances, and that in his extremity he had been obliged to sell his shoes from his feet to purchase bread for his children. At once like a man with a heart beneath his jacket, he forgot all about their parting, and sent his old master *one hundred and fifty dollars*. It was the act of a christian, (alas that our world witnesses so few of the kind) and it was done in time, and it saved the man and his family. With a hundred dollars of the money, the man made a purchase of a rich tract of prairie, twenty-five miles from Chicago. His family went with him upon the land, not a board could be obtained nearer than Chicago—and they had not the means of buying were it ever so plenty. The house consisted of a cooking stove, sheltered by *three boards*. But they had the land and kept their hearts, and bountiful crops followed their industry and in a few years the \$150, with many blessings, found its way back to Portland.

Last year the Portland man was travelling in the west, and finding himself within a hundred and fifty miles of the home he had enabled his old master to possess, he turned off from his journey to make the family a visit. He says he found them upon the most charming spot of earth he has yet seen. In the midst of one of the richest of the prairies, near a line of railway, with pleasant buildings; the sweep of the winds broken by a growing forest of young locusts, that during the nine years had succeeded in developing trunks whose diameters were now six and eight inches. The buildings were a little distance from the highway, and the few acres intervening he found filled with all manner of fruit trees, pleasant shrubbery and beautiful flowers. Our friend tells us that as he rode up through these beautiful grounds towards the house, he discovered his old master sitting in his door. Dismounting, the two clasped hands, but the visitor, thinking that he was not recognized, said, "You do not know me." "Yes, I do. It is Oliver!" and the old man's gushing tears choked all further utterance. The wife heard the name, "Oliver," and she came out and the children: and not a word could any of them speak, but there, upon the threshold of the happy home they all stood, shedding copious, gushing tears of joy and gratitude. What a happy meeting! And what a rich reward for that forgetting of past wrongs, and that act of kindness, which nine years before had laid the foundations of his happy and prosperous home. And what a happy world this might be, if we only had more good men in it.

THE WATCH AND THE TURKEY.

As a certain learned judge in Mexico, some time since, walked one morning into Court, he thought he would examine whether he was in time for business; and feeling for his repeater, found it was not in his pocket.

"As usual," said he to a friend who accompanied him, as he passed through the crowd near the door; "as usual, I have left my watch at home under my pillow."

He went on the bench, and thought no more of it. The Court adjourned, and he returned home.

As soon as he was quietly seated in his parlor, he bethought himself of his timepiece, and turning to his wife requested her to send for it to their chamber.

"But my dear judge," said she, "I sent it to you three hours ago!"

"Sent it to me, my dear? Certainly not."

"Unquestionably," replied the lady, "and by the person you sent for it!"

"The person I sent for it?" echoed the judge.

"Precisely, my dear, the very person you sent for it! You had not left home more than an hour when a well-dressed man knocked at the door and asked to see me. He brought one of the finest turkeys I ever saw; and said that on your way to Court you met an Indian with a number of fowls, and having bought this one quite a bargain, you had given him a couple of reals to bring it home; with the request that you would have it killed, picked, and put to cool, as you intended to invite your brother judges to a dish of *molle* with you to-morrow. And, 'Oh! by the way, Senorita,' said he, 'his excellency the judge requested me to ask you to give yourself the trouble to go to your chamber and take his watch from under the pillow, where he says he left it as usual this morning, and send it to him by me.' And of course, *me querido*, I did so."

"You did!" said the judge.

"Certainly," said the lady.

"Well," replied his honor, "all I can say to you, my dear, is that you are as great a goose as the bird is a turkey. You've been robbed, madame; the man was a thief, I never sent for my watch; you've been imposed on, and as a necessary consequence the watch is lost forever!"

The trick was a cunning one; and after a laugh, and the restoration of the judge's good humor by a good dinner, it was resolved

actually to have the turkey for to-morrow's dinner, and his honor's brothers of the bench to enjoy so dear a morsel.

Accordingly, after the adjournment of Court next day they all repaired to his dwelling, with appetites sharpened by the expectation of a rare repast. Scarcely had they entered the sala and exchanged the ordinary salutations, when the lady broke forth with congratulations to his honor upon the recovery of his stolen watch!

"How happy am I," exclaimed she "that the villain was apprehended!"

"Apprehended?" said the judge with surprise.

"Yes; and doubtless convicted too by this time," said the wife.

"You are always talking riddles," replied he; "explain yourself, my dear. I know nothing of thief, watch, or conviction."

"It can't be possible that I have been again deceived," quoth the lady; but this is the story: About one o'clock to day, a pale and rather interesting young gentleman, dressed in a seedy suit of black, came to the house in great haste—almost out of breath. He said that he was just from Court, that he was one of the clerks; that the great villain who had had the audacity to steal your honor's watch had just been arrested; that the evidence was nearly perfect to convict him, and all that was required to complete it was the turkey which must be brought into Court, and for that he had been sent with a porter by your express orders."

"And you gave it to him?"

"Of course I did; who could have doubted him, or resisted the orders of a judge?"

"Watch—and turkey—both gone? pray, madame, what are we to do for a dinner?"

But the lady had taken care of her guests, notwithstanding her simplicity, and the party enjoyed both the joke and the viands.—*Mayer's Mexico as it was.*

A LODGE may, through an interpreter, confer the degrees upon a man who cannot speak or understand the English language, but due caution should be had in such cases.—*North Carolina.*

THE Senior Warden may, in an emergency, in case of the death, absence, or sickness of the Worshipful Master, so that his order cannot be had, call special communications of his lodge; and in case the Senior Warden is similarly situated, as well as the Worshipful Master, the Junior Warden may exercise the same authority.—*New Jersey.*

PERJURER PUT TO SHAME.

Soon after the commencement of the "Morgan affair" in western New York, sundry individuals pretending to be renouncing Masons, perambulated the country and exhibited what purported to be the forms, ceremonies and ritual of Freemasonry. Among these was a man named Harlow C. Witherell, who professed to have taken the first seven degrees and to be able to communicate them in what he called "due form." He exhibited several times in Tompkins county, where the writer was then residing, and created quite a furor against the Order. On one occasion he was holding forth in the town of Caroline, in the above named county. There were probably not a dozen Masons in the township, and he had it pretty much his own way, as very few members of the fraternity attended or troubled themselves about the matter.

But on the occasion referred to, the "antis" had prevailed upon an old Mason named McAllister to see the exhibition. He was an illiterate man, but of good natural talents, a little rough in his appearance and bluff in his manners. The old man sat with his head resting on his hands, and his elbows on his knees, his face being hidden so that no one could read his thoughts. The show proceeded as usual, and at the close Witherell gave an invitation for any one to controvert or confirm the exhibition which he had presented. McAllister did not move from his position until loud calls were made for him from all parts of the house. Then he slowly raised his tall, gaunt form to a perpendicular, and fixing his keen eye on the exhibitor, for a moment stood in silence. Then he very deliberately asked.

"Mr. Witherell, I understand you to say that what you have shown us here to-night is the first seven degrees of Masonry?"

"Assuredly," was the prompt reply.

"I also understand," continued the questioner, "that you have voluntarily taken upon yourself those oaths which you have pronounced here."

"I have, sir," again came forth with unction.

"Then," continued the old Mason, "will you tell the audience whether you perjured yourself then, or whether you only lie now?"

The effect can scarcely be conceived. The audience shouted and applauded for some minutes, during which a lame attempt was made to ward off the terrible blow, and the meeting broke up with cheers for McAllister and his institution. The perjurer, or liar whichever he was, exhibited no more in Caroline.—*Rousesville.*

EDITORIAL.

THE INSTITUTION OF MASONRY.

There are none so well qualified, to judge of the practical use, and real value of Masonry, as those who have crossed the threshold of the mystic Temple. And after being introduced to its mysteries and symbolry, have studied the sublime lessons for the purpose of making the teachings a moral and intellectual benefit. Masonry has been brought to its present form of wisdom, and is designed to stand by the side of humanity, as long as humanity will need her. It grew out of the wants of mankind. And as it thus needed, it must stand to supply that great want. Masonry did not need a revelation from the great Jehovah, to make it known, as something in store for a future life. But merely the harmonious workings of skill and wisdom. Masonry, as a system, must, wherever it works out its true design, solve a perfect moral problem. To do justice to all, and be reduced to practice, in all the vicissitudes of human life.

The speculations of those who know not the noble mission of Masonry, are wide of the mark, in their enmity to the work. At the same time, it is not to be wondered at, that enmity exists. When there are so many who, as soon as the bandage is removed they see not. They fail to be brought to any moral, mental or spiritual light. They see not, hear not, and feel not. Like parrots they may see the sign, but like them, masonically they are in darkness of what is its moral meaning. They may hear the word, and understand it about as the dumb animal does. The moral power of that word never enters their minds. They may feel the token, but that it has a profound meaning, never so much as engage a thought. As the great moral system of our Institution comes to man, upon his moral side, it presents a broad platform of toleration. In this respect it has done, and is doing much for humanity. Bigotry, ignorance and selfishness have no encouragement in Masonry. A Mason has no business to be a bigot, he

cannot be ignorant and be a true Mason, and he has no right to be selfish.

What Christianity, in its purity does to guide the soul into a spiritual life, preparing it to drink, the ultimate of that life, and enjoy it as a reality, so are the moral principles of Masonry designed to guide its students into a higher moral life. The object is, that a Mason shall live up to the moral code, and to conform to all of her instructions, as exemplified in her symbolry. When a Mason morally lives the *perpendiculars, right angles, and horizontals* of Masonry he will not materially err.

When we look out upon the world, and study the philosophy of men, solve the utility of events, and draw our deductions, we are led to judge harshly and hastily. Patience, being one of the cardinal virtues of Masonry is not allowed to have its perfect work. Then we often times fail in perseverance. As Masons we should estimate the cost of every undertaking, and patiently, with a steadfast determination, continue in all things that work for good.

If the Masonic Fraternity could all drink in the great thought, that Masonry was wisely instituted to minister to the moral needs, and enduring hopes of all men, it would shine much the brighter along the pathway of human existence. Masons should be more than operatives in the Masonic arts, or skilled in the various professions. More than citizens of a particular commonwealth where they live; more than husbands or parents. Far below the surface of all these relations; below all their earthly distinctions; beneath all these endowments, of even ten talents, and gains of character, evinced by the outside world, lies that, for which every Mason,—before he can perfect himself,—must find. He must feel that a true and a worthy Mason is a *brother*. It matters not where he may live, to what nation he may belong, or what may be his external and worldly prospects.

As men stand upon a common interest, trusting in God for all they are, and hope to be, they can only consecrate themselves to him in safety.

For the improvement of man, there are Church relations; family ties; and citizenships. As Christians, we believe that the Church is one of the great needs and helps, because it puts forth its great Leader as a true Teacher sent by God. He stands as the revealed of Jehovah's love for humanity. And we finally believe that the world is much better for him. His influence, power and testimony, have improved the world, wherever the light of his truth has shone.

So we venture to say, in relation to Masonry. With its wisdom, it comes to man to fix a par value to moral life, and does not allow her adherents to switch upon any side-track of self inter-

est, or expediency. Nor to run any down grade, regardless of the rights of others. It is to make men better, the world wiser and purer. It does not propose to do the work of the Church, unless that Institution, as in the dark ages, loses sight of her mission, but to be a help, to fit individuals for a higher life, and for better ends than party.

POWER OF THE PRESS.

There is nothing that wields such an influence as the Press. In a country where civilization bears sway, there is no power beneath whose blows, thrones will crumble so suddenly into fragments. The despots and potentates of earth fall, chains of slavery are broken, and tyranny dies. It is the Press, that wields a moral power, that in time will liberate a nation from moral evil. It is the Press, that will rid our country of the evils that beset the citizens, of whatever kind and nature.

Cast a thought backward upon the dial of time, before this engine of power was made to speak to common humanity. What was the status of the world, so far as true moral condition, as touching a Christian, or a Masonic Standing? The benighted ignorance, the unmercified cruelty, and the constant current of blood, that so freely flowed, unfolds the condition of the world, in those dark portentous ages, and send back the answer. Before the Press, when were even the great *Lights of Masonry*? The one, which the guide is of our faith, was not seen and read, as now by the millions of our race. Its manuscript copies were with the Pope, Bishop and Priest. It was shut out from the light of day, and only kept in dark secret vaults. And would be to this day, were it not for the power the Press wields.

A system of free thought, grew out of the voice of a free Press. A free religion, born of free thought, produced by a free Press, gave this great luminary to all. And a consciousness was created in the minds of the people, that each one had an inalienable right, given to them by God, to think for themselves. It was the strong arm of the Press, that came to their rescue. It tore away the mental bolts, and bars of the prison, in which the minds of the common people, were chained. It unlocked the doors, and swung them wide open upon their rusty hinges, and let the light of divine truth and reason shine in their souls.

This free unhampered Press has snatched the key from the despot, and given it to the peasant in his cottage, to the poor and disconsolate widow in her solitude, to the lonely orphan, to the prisoner

in his cold cell, and bid each one to open and read the revelations from God, and study the lessons of nature and sit where they pleased, to worship the great I Am.

It has broken down the barrier that formerly existed, that man should bow when the despots of earth dictated. Therefore, it is looked upon, as the mighty engine of power, diffusing light in every nook and corner of the globe. In its first introduction, tyrants feared it, and tried to fasten to it the chains of a tyrant. But, the lightnings of heaven, and the sun at its meridian heights could be changed as easy. Its liberty, which is for the common humanity cannot be destroyed.

Both in the old world, and in the new, it has been unchained, and proclaimed liberty and freedom to the mental and intellectual captives. The entire elements have lent a helping hand. The oceans, lakes and rivers, fire and steam, the sunlight of heaven, the lightnings, yea, the electric power that moves the stupendous machinery of the universe, all have aided the press.

In the telegraphic communications, that are received everywhere at the same moment, having almost the superhuman power of omnipresence, with millions of eyes, the press watches every movement, that all are making upon the chess-board of life. And millions of tongues and pens are noting down the pro and con of all measures and schemes. It speaks to kings, to all in authority, and to the poor and down trodden of earth, without fear. It is at work, and it shakes the nations of the globe. Its moral power and elements are in motion, and wickedness in high, as well as in low places, trembles. The mighty globe might as well be stopped by the power of man, as to arrest the advancing power of the press.

It impartially administers justice to all, no statesman's laurels are forgotten; the orator's eloquence, and the student's fame are chronicled in history; the poet's inspiration; and the charitable deeds of the philanthropist, to the poor and distressed, are all noticed. The warrior in his victories or defeats is proclaimed. The villain, and assassin are tracked and hunted to their hiding places by the Press, and their plans defeated. It casts its eyes over the world, and deals justice to those upon thrones, and those who live in the humble cottage. The rich and poor are alike summoned to its bar, and holds all in its firm grasp for trial. Fearless of frowns or favor, it condemns or acquits, and then in its next issue proclaims the verdict to the world. After establishing the fact, of its being the greatest friend to humanity, of any earthly power, who would lift a ruthless hand, to chain its influence? We would say, let the Press be free to proclaim all truth, the whole truth, and it should be conducted by such wisdom and love, as to set forth nothing but the truth.

WE ALL SHOULD LIVE FOR SOMETHING.

We meet thousands who have no fixed purposes. In one respect they breathe, move and live; they pass from the stage of life, and no note is taken of them; like a machine, or the animal, they are soon forgotten. And why is this so? They left no traces of good in the world. No one was ever blessed by them. They moved in a narrow selfish groove. None of the once morally weak, could point to them for help. Through all the mighty struggles of humanity, not a line of comfort from them, not a word of consolation, that could lift a sorrowing soul up into the meridian sunshine of peace and love. From the lamentable fact that they were enveloped in moral darkness, and they sank into oblivion's dark night.

All the light that such possess go out, and it is well that they are remembered no more. They have done no more for the world than the poisonous reptile, or deadly insect. Why should they not be forgotten? A life of moral poison, of selfishness, of corruption, deserves not to be remembered.

Shall we, kind reader, who are members of the honored Fraternity of Masonry, be thus forgotten. Masonry should erect their mile posts of good deeds all along the pathway of their pilgrimage journey. The instructions received in Masonry, if strictly lived up to, would leave a monument of virtue, that no storms of time could destroy. By following the teachings, we would write our names in deeds of kindness, love and mercy, on the hearts of thousands, and never be forgotten.

The great Reformer and Teacher of Israel, whom the builders rejected, becomes the head of the corner of the Temple that cannot be destroyed, and he will never be forgotten. Christians in all time to come will revere his name, and bow in spirit to him.

No American will ever be so intensely loved as Washington, to the latest born generation. He lived truly for this great Republic. He lived to establish a government where Masonry could flourish and prosper. Having drank from her fountain, he was well qualified to be a prominent instrument in moulding a Republic, harmonizing with the principles of Masonry, and therefore can not be forgotten. So, we can all live for something worthy the great behest of our Institution. The deeds of charity we leave on record, will be indelibly stamped upon the hearts we leave behind, and shine as bright stars on the brow of evening. Good deeds will shine as constant, and be as bright on earth, as the stars of heaven. This being the fact, then, we should live for something noble. For that which will harmonize with Masonry, and will never be forgotten.

FEMALE FREEMASONRY IN FRANCE.

In a letter to the "*Revue Moderne*" Brother George Sands advocates the organization of female Freemasonry in France. We would say to Bro. Sands, that in our country we have the "*Adoptive Masonry for Females*," and "*Female Masonry*" in every "low vale," and upon every high hill, and many that are not so high. It is reported that the plant is grafted into some of the uttermost twigs of the Masonic tree. And the reporter says that an exceedingly nice ante-room, with all the paraphernalia of finery and fine fixtures is fitted up for females, and all Masons who are willing to practice the deception. It is told us, that all is safe. That no fears need be entertained, for this retreat, is at a sufficient distance from the Tyler of the Sanctuary of Masonry, to avoid being called *eaves droppers* or *cowans*.

It must be a fortunate condition, for our poor female relatives, to have the great privilege of knocking at some distant and obscure gate-way, at the brow of a hill back of Mount Moriah, that leads the feminine profane by some flowery path to the rear of the temple of Masonry. And our advice is, to all who desire to travel that route, to keep up good courage. Perseverance, for time and patience, will accomplish wonders. The quacks are not all dead, and may lead you into paths you have not known.

But to be more serious, and reach the true wants of woman, why not go in for an Institution wholly for the women? One under their control and guidance, as Masonry is under the control of men? Such an Order, we are informed exists in our country. "*The Sacred Temple*," we are told is an Institution occupying the place for woman that Masonry does for man. And no male charlatans are allowed to know anything of its estoric work, for making money, or to be canonized as saints among the Ruths and Heroines of Jericho.

We are at loss how it is that Brother Sands can advocate, or recommend "female Freemasonry," when every Mason knows that there can not be any thing of the kind. As Masons we might as well talk of Atheistic Freemasonry, or a system of Freemasonry for fools. One would be just as true as the other. The very moment that these wild unnatural branches are grafted upon the tree of Masonry, that moment one of the most permanent landmarks of our ancient and honored Institution is destroyed. It is hoped that every true lover of Masonry will stand firm to the first principles of our Fraternity, and not switch off upon any side track, to gain favor from any class that the rules and regulations of Masonry prohibits.

The Institution of Masonry, was never intended for a social equality system, for all classes of humanity. From the fact, all classes can not comply with, and observe what Masonry requires. All those classes of citizens who are excluded, and are debarred from crossing the threshold of the Masonic Temple, have a right to organize a society of their own, and call it what they please. But we as Masons, have no business to give it any vitality, by attaching it to Masonry, and thereby destroy her regulations.

EXPULSION.

At a regular communication of Flint Lodge, No. 23, held at Flint, Michigan, January 13th, 1873, JAMES B. FRELICK was expelled from all the rights and benefits of Masonry for unmasonic conduct. To wit: For appropriating money, collected as the secretary of said Flint Lodge, No. 23, to his own use, and absconding to parts unknown.

He is a man about thirty years of age, five feet high, light complexion, light hair and blue eyes.

The following resolution was passed :

Resolved, That the above be published in *THE MYSTIC STAR*, with a request that all other Masonic periodicals and papers copy, for the protection of the Fraternity throughout the globe.

STEPHEN MATHEWSON,

Secretary.

We publish the above, and hope that our brother editors of the Masonic Press will comply with the request of our brothers at Flint. It is supposed by some that he has gone to Canada. By others, that he has gone West.

He has left his family in distress, a crime of the blackest dye. Let him be "well posted," he deserves to be known by the Craft, as he travels in foreign countries.

Ed.

THE INTERNATIONAL MASONIC REVIEW.—We have received Bro. Tisdall's work with the above title. It comes in the form of *THE MYSTIC STAR*, twenty-four pages, semi-monthly, at \$3 per annum—hailing from New York city. It is well filled with good reading; we hope that the publisher may meet with success.

THE FREEMASON, of St. Louis, comes regularly; this work seems to be doing finely. *The Masonic Trowel* subscribers are to be furnished with *The Freemason*; long may your banner wave Bro. Gouley.

MORAL CORRUPTION

It is not disputed by the well informed, that life is a battle, which commenced with the earliest records of humanity. And one of the greatest errors of the world has ever been, that this war is only waged with evils, that concern every age, while the fact is apparent, that it is against all wrong and evil, we know from experience and observation, that in this life-battle each one encounters special conflicts, each one has special victories to win or lose.

The patient husbandman wars against many enemies, that come to destroy his crops. The skillful physician wars influences, and combinations, that tend to derange a perfect human organism. The humane philanthropist, struggles against inequality, whereby the rich grind down the poor. The reformer wars against vice, and crime, and every kind of wrong. The devout Christian against sin, and would, if in his power, usher in the bright morning of a glorious millennium. He would have peace, like a mighty river run through the hearts of all people, and have the kingdom of love rule all souls. Thus it is, the struggle goes on. The battle does not end. Perfection is not reached. Things seem to get better, down upon one side; then worse upon the other. On every side a defense is made, whether right or wrong, a blockade is thrown in the way. At all hours, the enemy is out sowing tares. And who upon the watch, ever caught him at this mischief, so as to prove it against him without doubt? He has never been found napping. We see the destructive weeds growing, but when the enemy did the work, is difficult for us to tell or prove.

The tidy housewife closes her parlor, and puts everything to rights in the morning, and at evening her choice furniture is covered with dust. She patiently goes the same circuit day after day, through the week and year. The industrious farmer spends his money for fertilizers, in order to produce an hundred fold, when but thirty grew, but while he sleeps, or takes a walk's journey, the weeds without number, have invaded his fields, and robbed his corn of its green rich color.

The Reformer, with a noble mind, matures plans for the moral redemption of society, and lies down to rest, and is awakened by the rattling chains, which bigotry have forged to bind him for the dungeon, because his reforms will in time, dethrone kings, and unmask hypocrisy. Thus his great work becomes blockaded by ignorance and intolerance.

When the pious saint sleeps and dreams of the Elysian fields of

glory, selfishness, jealousy, and evil passions, are sapping his moral life. The forces of ruin are gathering their strength to surround his camp; they drive in his picket guards, before he can possibly unsheath his sword of the spirit, and beat back the enemy. Unless he sleeps with his entire armor on, he is attacked from every point. In order for the true soldier of humanity to be successful, he must have the naked sword of the Divine Spirit hang by his side, and a strong hand ready to grasp it at any moment. This shield of faith must be strong. From every quarter it is necessary for each one to have his fort strongly guarded. Often it is, when we least expect it, the enemy may throw a shower of shot and shell, and bring all our works to naught, before we are aware.

We need to be watchful knights every moment, to ward off dangers. The soldier implies power, received from authority. It is supposed that he knows how to fight, and will fight. The coward is not a soldier, in any sense of the word. When we, in our moral strength, are enrolled as soldiers, yield to the temptations of earth, we lose our soldier power. We are moral cowards when we fall into a state of moral delinquency.

Every member of the Masonic fraternity is a soldier, enlisted to resist all overtures to wrong. He cannot observe the rights of Masonry, and be a moral bankrupt. He must fight all the moral evils that exist. When he walks he must turn upon an exact right angle, keep upon a true circle, and stand erect. A mason should come to the front in all good works. Masonry, in all her sublime lessons of symbolry, sets forth the true life of a faithful soldier. When hypocrisy and strict integrity are brought face to face, and life or death, shame and disgrace or honor and truth, are at stake, every Mason knows that there is but one way, to vindicate the grandeur of the institution. If the test comes, life or death, sooner than fall a moral sacrifice, remain firm as the eternal hills, to truth and right. The brightest Masons that stand recorded upon history in all ages, are those who were true to principle.

The arch deceiver who assumed to own all the world, was vanquished by him whose love for truth was pre-eminent above every worldly consideration. The admirable events of his life are such, as will be cherished by the good, the great, and truthful, in all ages. Those events were the conflicts, the battles, and victories which made his life so valuable, and beneficial to mankind. The great moral principle upon which his mission rested, is in harmony with every moral test of masonic integrity. The symbolry of Masonry illustrates most beautifully this great principle, which makes the lives of all good persons so valuable. Every perpendicular, right-angle, and horizontal presents us with a system of purity and truth.

The education of some, leads to cherish the thought, that there is more corruption in a government, or a society existing upon a broad cosmopolitan foundation, than there is under a system of despotism. But this cannot be, as long as the principles of equality extend from the center of a circle outward to every one, even to those who are standing upon the outer edge of the circle. But when an organization drives all power from the outer to the center and there confine sit, and justice and equality denied to all who are distant, intolerance will reign. Masonry combats the corruption and danger that generates in all centralized power.

In all ages of the world when this central power, has been unmasked and dethroned, a mass of corruption and dishonesty have been uncovered beyond all conception. Such a mass will accumulate like a flood, and in time it will break away from its fastenings and sweeps all before its mighty torrent.

Cast a thought upon the past, see the gigantic forces used by the selfish monarchs of earth, in their centralized power, and in their overthrow and downfall, we find any amount of evil brought to light. It is possible, that the populace, under misplaced confidence in a free government may foster corruption, and do as much mischief as under a despotic reign. But there is this advantage, the power to remove the evil is in the governed, whereas in the other it is in those who govern. And human nature teaches all parties to work for the aggrandisement of self. Therefore when the eyes of the governed are opened to their best interests, they will move in the right direction, for a reform. Under a fair government the constituency may put implicit confidence in rules and law-makers, and if they discover that, that confidence has been misplaced, the popular will is apt to surge in an opposite direction. And if the mass of mind is not properly balanced by wisdom, prudence and strict integrity, the populace may go so far to the other extreme, as to make no change for the better. It may do injustice to those turned out of power, and injure the system they uphold. In despotic government corruption may, for a long time stand the shock better than in a free country. Despotism muzzles the press and the tongue dares not utter the truth, and proclaim the convictions of the heart. Investigation when corruption bears sway is avoided and feared.

In an organization like Masonry, equality is an eternal fixed principle, its members will govern themselves by the rule of right so long as they keep her tenets in view. A Mason regards the institution, with its tradition, its rules, regulations and land-marks as binding. These traditions, rules, laws and land-marks reflect principles that underlays the very foundation of all virtue. And when the habits of life corrupt the member, as far as his influence

goes, the institution is brought into disrepute. And if the moral gangrene is permitted to extend, and is not checked, in due time the system will be condemned by the ignorant, the selfish and unfaithful, as in times past. As lovers of Masonry in its highest phase of purity, we must keep an eye single to the character and worth of the material, that is brought forward for the symbolic walls of the Temple. If we lose sight of the real value of what goes into the edifice, it will most assuredly fall. It will fall like the superstructures erected by selfish sects and parties. When Masonry, by its members loses sight of every moral principle, like nations and parties, it will come to naught.

Let nations through their rulers, and law-makers wink at corruption, and the government will run into extravagance, and ruin. Pollute the populace by rulers, and the nation falls. There will be no government, except as the heel of power, is upon the neck of people. And as we see the curses that are at work, which destroy republics, it behooves every true Mason to reflect candidly, ere the Fraternity drift down the same stream, and become overwhelmed in the whirlpool of ruin. If members seek favor and gain as does the politician, like evils of corruption will follow, and undermine the foundation of our glorious system.

There is no more direct road to decay, than a scramble for position. A bargain and sale for office in any form whatever, is the lightning trains to corruption, and the downfall of moral virtue. To get up a corner for an office in a government, and support a kind of a "board of trade" system, when the bids go up and down with the bulls and bears, it must and will corrupt these engaged, and bring disgrace upon themselves, and the system they represent. It matters not where we find their corners, and those strifes, if in the Masonic Fraternity, a polluted stream will flow therefrom. The Institution of Masonry is a perfect despotic government, firmly fixed upon moral principles. In all of her teachings, she despotically adheres to truth and integrity, at the same time leaves every one free to go or come. And as there can be no office seekers or politicians in despotism, so there can be no seekers for office in Masonry. Masonry elevates for merit and worth, and elects such to govern. While she is a true system of despotism, she discards the idea of hereditary right.

No one is eligible to the office of Master but actual Past Masters, Past Wardens, or Present Wardens, who have been regularly elected and lawfully installed.—*Minnesota*. To which the committee on Jurisprudence add: "Except at the first election of the officers of a lodge."

THE A. AND A. S. RITE.

We refer with pleasure to this Ancient Rite of Masonry, and its progress in the Jurisdiction of Illinois and in the city of Chicago—Chicago to-day boasts of one of the largest organization of this Rite in the world—and that organization is Oriental Sor ** Consistory S ** P ** R ** S ** and its co-ordinate bodies, being composed of intelligent and experienced Craftsmen; with officers who understand their work and their duties. Its meetings are always interesting and instructive, and Oriental Consistory to-day (with its co-ordinate bodies) is wielding an influence for good, that is felt in all circles of Symbolic Masonry in this jurisdiction.

The recuperative powers of their bodies since the great fire have been wonderful, as they are at the present writing, in a better financial condition than they were previous to the fire.

It is expected that by June next, their new Temple on Monroe near State St., will be ready for occupancy, which, when completed, will be one of the finest and best arranged halls in America; and especially arranged for the work of this Rite, where all the degrees from the 4th to the 32d inclusive can be worked and exemplified.

At a recent meeting of Oriental Consistory, it was resolved to fully arm, equip, and adopt a uniform, which should be appropriate and in keeping with the high grade of Masonry; and in accordance with said resolution, the Illinois Commander-in-chief has issued an order for all the members to arm and equip themselves immediately, and which orders are being duly executed; and when fully uniformed, will present an appearance in harmony with their title—S ** P ** R ** S **—and equal if not superior to any Chivalric Order in this country.

ANNOUNCEMENT.

We are happy to announce to our friends and readers throughout the Northwest, that Brother A. S. Wadhams, of Chicago, the well known dealer in, and manufacturer of, all kinds of secret society regalias, lodge furniture, etc., has taken an interest in the MYSTIC STAR, and it will hereafter be published by Newman, Wadhams & Co. Brother Wadhams large varied experience and acquaintance among the Fraternity, will add much to the influence and interest of the magazine.

THE JONESVILLE GRAPE.

Notwithstanding our journal is principally devoted to the interests of the Masonic Fraternity, yet we feel justified in noticing this valuable acquisition to the grape family. It is a new variety that has been thoroughly tested in the vicinity where it originated. It is owned by brother C. H. GREERMAN, of Milton, Rock Co., Wis., who is a worthy member of the Craft. This grape possesses many superior properties above many other kinds for this northern climate.

For hardiness to stand the extreme cold winters, it resembles the wild grape vine. It is a fast grower. Its fruit ripens as early as the middle of August. It is about like the Concord in size and flavor. It is equally as good, and a more prolific bearer. The fruit can be kept as long as any other kind. With all these superior qualities, we feel safe to recommend it to all who are desirous of cultivating this delicious fruit. The facts of its living through the cold winters of the North, its early maturity, and great bearing properties, are sufficient to induce every one to try it in their respective localities. Bro. C. H. GREERMAN sells them for \$1 a single root, or \$10 per doz. We will *vouch* that what he says can be relied upon. This grape originated in JONESVILLE, Wis., and has received the very highest recommendations from distinguished horticulturists.

BIND THE MYSTIC STAR.

Every subscriber ought to preserve the numbers of the MYSTIC STAR, and have them bound at the end of the year. We have arranged to have a lot of Emerson Binders made, of special size, for the MYSTIC STAR. This binder is the best we have ever seen; it consists of stiff board-sides, with cloth back and gilt title, like an ordinary cover or sides. It is so arranged that any number of the magazine can be inserted and firmly fastened, and others added from time to time until the year is complete. It is so simple and so easily done that any child can do it. The price of the binder is fifty cents each, to be had at this office, or sent free by mail, upon receipt of price. Send for it and try it.

THE ELLIS WASHING MACHINE

Patented



March 25th, 1871.

MANUFACTURED AT GALVA, ILL., BY
ELLIS, SELLOM & CO.

THIS machine justly merits the attention of the public. It is undoubtedly the best machine now manufactured. It has found its way into the homes of more than 8000 families in the past 12 months. All who have secured machines speak of it in the highest terms, in regard to its washing. It has no equal. It does all the work without the use of tub or washboard, washing the finest fabric without the least injury. It is easily operated; a child can work it to perfection. It is a machine that everybody should have, being substantially made, perfect in every part, and nicely finished.

FIRST PREMIUM AWARDED AT THE FOLLOWING FAIRS FOR 1871

State Fair,.....	Ottawa,	Perry County Fair.....	De Quoin,
McLean County Fair,.....	Bloomington, Ill.	Fulton County Fair,.....	Camden,
Knox County Fair,.....	Knoxville, Ill.	Sangamon County Fair,.....	Springfield,
Mercer County Fair,.....	Aledo, Ill.	Jefferson County Fair,.....	Mt. Vernon,
Lee County Fair,.....	Dixon, Ill.	Scott County Fair,.....	Davenport, Iowa
Aurora Fair,.....	Aurora, Ill.		

The following are a few of the many persons who have voluntarily passed their opinions in reference to the Ellis washing machine. They are farmers of Illinois, and perhaps well known to many of our readers. We could add hundreds of such statements if room would permit:

MONMOUTH, Ill., Nov. 10, 1871.
Messrs. Ellis, Sellom, Wiley & Co.—Your Washing Machine is a perfect success. I have given it a thorough trial, and find it all you represent. We would not do without it.

R. G. PATTON.

JOLIET, Ill., Oct. 20, 1871.

Messrs. Ellis, Sellom, Wiley & Co.—Your Washing Machine is the best machine I ever saw. We have given it a fair trial, and the more we use it the better we like it; it does the work perfectly.

R. W. DAY.

All Orders should be directed to

ELLIS, SELLOM, & CO., Galva, Ill.

MILAN, Ill., Oct. 12, 1871.
Messrs. Ellis, Sellom, Wiley & Co.—We have tested the Ellis Washing Machine, and find it does the work just as you represent. We have no fault to find whatever. I can sell many of these here for you. Please send me one more, any size. Very respectfully,
A. W. WRIGHT.
WYOMING, Ill., Dec. 20, 1871.
Messrs. Ellis, Sellom, Wiley & Co.—I am well of machines; ship half dozen right off. More than satisfy the people.

SAMUEL SMITH.

THE MYSTIC STAR.

April--1873.

EARLY IMPRESSIONS OF MASONRY.

How well do we remember the awful and mysterious feeling with which, in our sunny days of boyhood, we looked upon the man who was in possession of the secrets of Freemasonry; and still the wonder grew upon us whether the day would ever arrive when we ourselves should don the apron and make one of the chosen few.

Our immediate paternal ancestor was a Mason, high in the Order, but he seldom spoke of it, unless when drawn out by a vigorous sally from his beloved better half, or one of her fair visitors. To do them justice, however, their arguments seldom extended beyond those stale jokes which have been current against the craft for ages. His Masonic sensibilities were more seriously affected, and his indignant defense more frequently called forth by the ingenious libels of a neighboring relative who, having in his days of youthful gallantry committed some grievous *escapade*, was black-balled in the county lodge, and thus was generated in him a feeling of enmity against the Order, which, upon every occasion, he poured forth with all the power of a scholar, and all the bitterness of a cynic. Yet he seemed to gain but few adherents, and these among the gentler sex,—bless them! they generally side with the weak—while the eulogiums he drew forth in defense of Freemasonry sunk deep into the minds of the listeners, and upon ours left an impression which time cannot efface.

On many occasions we ourselves have been made the starting point of attack, when our cynical kinsman, placing his hand upon our head, would indulge somewhat after this fashion: "My dear boy, I hope you will have too much sense ever to have any thing to do with this tomfoolery called Freemasonry; it is a mere apology

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for eating and drinking, an excuse for the dissipation of the young, and for the deserted firesides of the old. They have no secrets, no mysteries worth knowing, and any they profess to be possessed of have their origin in evil.

"They date their foundation from the building of Solomon's Temple, and seem proud of the antiquity of their Order.

"I would allow them to go further back—aye, to the days of Cain—when the sons of the 'fugitive and the vagabond' banded together in an unholy brotherhood to corrupt the earth, and thus brought upon it the curse of the deluge.

"If the origin of Masonry could be traced to its source, we have very little doubt it would be discovered that one of the descendants of him upon whom was set the mark of sin, had eluded the vigilance of Noah, and having somehow leaked through the Ark, contrived to re-establish a remnant of that antediluvian *diablerie* practiced by the old magicians, faintly imitated by the Pagans in their Eleusinian mysteries, by the Hebrews in their traditional *cabala*, by the Chinese in their jugglery, by the Brahmins in their chants and incantations, the Rosicrucians in their affectation of preternatural power and knowledge, and which dwindles into utter insignificance in the puerilities of Freemasonry.

"Modern Freemasonry, we believe, lays no pretensions to the power of enchantment practiced by the old Egyptian magicians; nor are the silly candidates for admission into its cabalistic order subjected to the ancient ordeals of fire, air, and water; yet it would seem they still indulge in some silly mimicry of those preliminaries so graphically described by the justly admired poet Moore, in the 'Epicurean.'

"Masonry seems to me to be no more than an empty form pretending to some occult mystery, without object and without profit. If the Freemasons have any knowledge tending to benefit mankind, why conceal it? If they have any secret calculated to make their fellow men better, why not openly reveal it? But they have no such thing; and it would be an insult to morality and religion to suppose that what they fail to accomplish can be effected by the stupid mysticisms of Freemasonry."

The wrath and argument of the cynic having been both exhausted, all eyes were turned toward a gentle, smiling face, that for some time had been fixed upon the speaker with evident sensations of pity and sorrow, untinged by the slightest shade of anger the rector of the parish, chaplain to a neighboring lodge, happened to be present—

"A man he was to all the country dear,"

in whom were united learning without ostentation, and piety without pride. In the mild accents of his persuasive eloquence,

and which we can but faintly imitate, he thus replied to the objections of the cynic :

"I shall take leave to pass over the ingenious witticism at the expense of Scripture truth, which would concede to us the privilege of tracing our origin from the man of sin ; we profess no peculiar knowledge of the *arcana* practiced at *Eleusis* ; we affect not the miraculous powers of the Rosicrucians ; we are not skilled in Chinese jugglery ; nor deeply read in the Vedas or Zendavesta. Freemasonry has nothing to do with these obsolete absurdities.

"Its foundation was laid when that noble structure, *man*, was formed by the glorious founder of our Order, the *Divine Architect of the Universe* ;' its principles flow from the study and knowledge of God's most perfect and exalted works ; its essence is 'Peace on earth, and good will toward men.' Stainless must be the character of him who aspires to the honors of Masonry.

"Look around, and see who are its patrons and supporters. In every age men the most illustrious in station, the most eminent in learning, wisdom, and virtue, have felt proud to be ranked among its members. Behold at the head of the Order in every land, men rich in every social virtue, and all the graceful amenities of life. Men not more exalted by their rank than by their virtues, who should guard us from such defamatory attacks as we have heard this evening. In the name of common sense, if not of common charity, is it within the range of probability that they should lend the sanction of their high names to anything founded in evil ?

"'But the tree is known by its fruits.' Behold then, the fruits of Freemasonry in its manifold charities ; see it in the salvation of the bereaved female, orphan, saved, perhaps, from a life of sin and shame, trained up to virtue, and made a happy and creditable member of society.

"Behold it in the aged and infirm brother who had failed in the battle of life, and now at the hands of his brother, in his declining years, finds a peaceful asylum to rest his tired spirit and sinking heart. Examine our schools, our hospitals ; can a society producing results like these be banded together for evil ? Forbid it, the God of charity and love !

"It is charged against our Order that it is inconsistent with, and would supersede morality and religion.

"The municipal institutions necessarily established throughout the civilized world prove how ineffective have been all known systems of faith and morals hitherto promulgated to keep man in the rigid path of duty toward his Creator and his fellow-creatures. The bitter controversies among Christian sects show how imperfectly are still felt and practiced the divine precepts of the pure religion of the Cross.

"It is thus manifest that, in man's present imperfect state, the soundest code of morals and the purest system of religion require additional helps and assistants; and the minister of God, as well as the administrator of human laws, would find no more powerful assistant than in making Masonry auxiliary to their high purposes, by encouraging the extension of its principles throughout the length and breadth of every land, till the whole globe should become one Lodge, and all mankind Brothers.

"Freemasonry is not the enemy of faith and morals, but rather the gentle and effective helpmate of both. It excludes none from its communion but the vicious and the profligate; it comprehends within its extended circle men of every clime and creed and color, without distinction; it recognizes no qualities but those of the head and the heart; it is universal as God's love, throwing its fraternal arms open as wide as the poles, inviting all into its sacred brotherhood, merely observing those forms essential to the preservation of its rules and the observation of its solemn sanctions.

"The discordant elements which disturb the world abroad find no place in the masonic sanctuary. All minor differences are sacrificed at the shrine of peace, and merge in its god-like universality.

"Numberless instances could be adduced to prove how binding and deep-felt are the sanctions of the masonic bonds, and how rigidly they are observed, even under the most extraordinary circumstances. One recent instance just occurs to me of an eminent medical friend in a neighboring city, who happened to be on board of a ship seized by pirates, when the lives of the whole crew and passengers were saved, and the red hand of the murderous pirate was arrested in his work of carnage and plunder, on beholding a masonic emblem.

"Yes, that ruthless man of blood became humanized; the hell fire which evil passions had lighted up in his eyes became dimmed with an unaccustomed tear on seeing that symbol of peace and love from a shrine at which he knelt in his earlier and happier days, and where he imbibed those lessons of moral beauty and truth that long years of sin and crime were not able wholly to obliterate. In the field of deadly conflict, men in adverse ranks have been known to turn aside the sword on receiving that sign by which brother recognizes brother.

"Hope never can desert the breast of the true Mason. On the trackless deep, in the wildest solitude, the star of Masonry cheers him on; even there, in his hour of peril and desolation, when despair seizes all around, for him the spring in the desert way well up, and in the reckless pirate or the wild wandering Arab he may find a brother and a friend."

A burst of applause greeted the good man on his conclusion,

and even the cynic reluctantly admitted that his defense of Masonry was powerful and enthusiastic, and did him honor as a man, a Mason, and a clergyman.

'Mid scenes and discussions like these were our early notions of Masonry nurtured; and it will not surprise if the impressions made on our youthful mind should "grow with our growth, and strengthen with our strength," and produce in us aspirations to seek admission into an Order of which we had heard such a favorable report—an honor which, in due time, we sought and won, with higher and better feelings, we trust, than mere curiosity.

THE INSTRUCTIVE TONGUE.

BY HENRY C. BLOUNT.

The tongue by information moved,
Is most of all to be desired;
It is not fluency alone
That has for ages been admired;
But when, by truth and wisdom led,
The tongue by earnest love is fired,
To warn from danger, or impart
To others good, it seems inspired.

The tongue, adown the ages past,
Has brought to us that treasured lore
Which none but craftsmen ever knew,
But which true craftsmen o'er and o'er,
Have heard, and never loathed to hear;
As often heard, were beauties more
Discovered to enrich the soul,
Fresh welling from exhaustless store.

A stumbling brother might have have fall'n,
Or wielded to oppressive woe;
A single word of courage giv'n
In love he could not fail to know,
Has held him up, and nerved his heart
To meet the worst and stand the blow—
T' enjoy a sphere of usefulness
And honor merit did bestow.

The Mystic Star.

No one should live for self alone—
 The adage has grown old and trite—
 But so the sun shines every day,
 Yet no less needful in his light;
 And who is able to impart
 To faithful breast, and yet despite
 His duty, should refuse is just
 As if yon sun his beams so bright
 Should stubbornly refuse to cast,
 And leave the world in hopeless night.

Th' instructive tongue makes glad the heart.
 Improves the spirit, and the mind
 To contemplation of those things
 To loftier intellects confined,
 Which, to the mystic band, are used
 As common property. How blind
 Are those—and there are many who are so—
 Who'd cast such precious gems behind!

The tongue's unruly, 'hard to tame,
 The wisest of the ages say;
 But when it deals in slander's drugs
 To poison innocence, betray
 To infamy the pure and best,
 There's nothing can redeem it; nay,
 The hellish tem'rament it bears
 Suggests it lost from hell its way.

But when it whispers in the ear
 Those lessons of instruction, giv'n
 To faithful hearts, or speaks but good
 Of one, however he has striven,
 Behind his back as to his face,
 Such tongue may many a heart enliven—
 Such bears a holy temperament,
 Suggesting it belongs to heaven.

Instructive tongue! rare jewel bright,
 Excelling pearl or precious stone!
 How seldom, unalloyed, we find!
 How few do such a jewel own!
 No diadem of costly worth,
 However beautiful it shine,
 E'er graced a king or queen so much—
 It has more value than a throne.

I AM WILLING TO BE TRIED AGAIN.

BY BRO. B. B. FRENCH.

I was tried upon the Metal point,
When in my manhood's morn,
I passed the vestibule of Truth,
And to Masonry was born ;
The pledge I made is with me yet,
It, with life, I shall retain,
And I am always willing
To be tried by it again.

As in the Middle Chamber
A neophyte I stood,
And was taught Art's fair proportions,
And saw that all was good,
My second step of trial came,
It did not come in vain,
And I am ever willing
To be thus tried again.

Then I passed that serious trial,
That every Mason must,
When taught the solemn lesson,
"Man's frail body is but dust ;"
But a glorious symbol followed
That, though in earth we're lain,
Before our Father and our God
We must be tried again !

I've been tried upon the *level*,
I've been tried upon the *square*,
I've borne the heavy burdens
That each Mason true must bear ;
But through the Mercy Infinite,
And the Lamb for sinners slain,
Am ever, ever willing,
To be thus tried again.

Every Mason must have trials
On the checkered floor of life—
The world is full of wickedness—
Of folly, danger, strife :
Let us ever bear and forbear,
And so meet each earthly pain
As always to be ready
To be tried on High again !

ROBERT BRUCE.

The heart of *Robert the Bruce* was embalmed; the treasures of the order secreted about the neighborhood; and after having taken as much of the late king's valuables as would seem to them sufficient for the expenses of their journey, departed for the Holy Sepulchre of our Lord. Sir James the Douglas, had caused the heart to be enclosed in a silver casket, which he carried by a chain about his neck. While on their journey eastward, information was received that Alphonso, King of Spain, was at war *against the Saracens, and needed assistance.* In compliance with their obligation of knighthood, they immediately changed their course, and proffered their services, which were promptly accepted. The post of honor was the centre, and this division of the Spanish army was placed under the command of Sir James, with the Knights of his order in the centre of his division. Sir James led the attack. The struggle was a desperate one, and at length the Saracens broke and fled.

The Spaniards fell to plundering the dead and wounded, while the Knights hotly pursued the flying enemy. By this they were drawn some distance from the battle field, when suddenly the Knights found themselves surrounded. Then began one of those violent conflicts such as are only known to "The days of Knighthood." It was either victory or death to Sir James and his Knights. Long and well they fought, but annihilation was now necessary to give a victory to the Saracens, and this they knew. At night fall the Saracens withdrew, leaving the field to the Knights, of whom but less than *ten* remained able to bear their armor, and even they were wounded more or less. The survivors returned to Scotland without completing the journey and object for which they had started, carrying with them the casket containing the heart of their much loved Grand Master, and also the bones of their former Grand Master, James the Douglas. Every officer of the order had been slain in the conflict, and the place of burial of the treasures has since remained a secret.

E. H. KENT. 92°.

THE ORDER OF TEUTONIC KNIGHTS.

"My mind, Time's enemy, oblivion's foe,
Disposes true of each noteworthy thing,
O let thy virtuous mind avail me so,
That I each troop and captain great may sing,
That in this glorious war did famous grow;
Forget till now, by times feeble handling;
This work, derived from treasures dear,
Let all times hearken, never age outwear.

"The golden sun rose from the silver wave,
And with his beams enamell'd every green,
When up arose each warrior bold and brave,
Glist'ning in fine steel and armor sheen.
With jolly plumes their crests adorn'd they have,
And all before their chieftain muster'd been ;
He, from a mountain, cast his curious sight
On every footman, and on every Knight.

"In order last, but first in worth and fame,
Unfeared in fight, untir'd with hurt or wound,
This noble squadron of adventurers came,
Terrors to all that tread on Asia's ground ;
Cease, Orpheus, of thy Minola, Arthur, shame
To boast of Launcelot, or thy table round,
For these whom antique times with laurel drest,
These far exceed them, thee, and all the rest."

—*Fairfax.*

In 1162, owing to the demise of Baldwin III., King of Jerusalem, there arose a dispute as to the succession, which culminated in a serious war between the Knights of St. John, and the Knights Templar. The claim of Amaury, brother of Baldwin, was allowed, and he, as King, applied to Pope Alexander III., who, as arbiter, settled the dispute, and a treaty of peace was negotiated and signed by the two Grand Masters, but in 1198. in spite of the terms of their treaty, they became bitter foes, and the Pope again interfering, kept them quiet until 1240, when the Templars, having formed a treaty of peace with the Sultan of Egypt, the Hospitallers of St. John, who had not been consulted, again renewed their war with the Templars. Both sides formed alliances, and called to their aid the troops of the infidels, and history says that Palestine scarcely ever witnessed so terrible a conflict as was fought between them in 1259. No quarter was given, and scarcely a Templar escaped to tell the tale. These feuds continued until mutual interests caused the remnants of these once powerful organizations to unite to protect themselves from the invading Mamelukes, against whom they fought side by side until long after the fall of Acre, and their joint retirement to Cyprus.

For almost a century the fame of the English Knights of St. John had travelled over Europe. France had in emulation of them established the Templar Order, and the idea of the Virgin, associated with religion, so harmonized with the Teutonic spirit of the Germans of the gentler sex, that to fight in her cause was gratifying to their spirit of chivalry. They, too, were easily aroused by the reports of the riches and spoils of the East. The religious zeal

of Christian Europe was kindled into a flame, and there was a general ardor to deliver the sepulchre of Christ from the hands of the infidels, while the joys of Paradise were offered as a sure reward of all who fell in defense of the holy cause; this easily accounts for the enthusiastic self-devotion which crowded the plain of Palestine with the thousands of European chivalry eager to shed their blood for the tomb of the Saviour. The warlike spirit so common to all the German tribes, together with their thirst for superhuman greatness, and the influence of the Roman Catholic religion, induced them, too, to take part in the third crusades under the leadership of Frederic. From this arose.

THE ORDER OF TEUTONIC KNIGHTS.

which was founded at a later date than either those of St. John or Templars, but appears to have been of no less importance in point of military magnitude, and far exceeded either in wealth and power of domination. They took their name from the Teutones, a warlike tribe, who, with the Cimbri, migrated, 118, B. C., toward Italy; but from whence they came was uncertain—most probably of the Germanic stock. The order was dedicated to the Virgin Mary, and also called "Brethren of the German House of our Lady of Jerusalem," and was founded by Frederic, Duke of Suabia, in 1190, when he joined Richard of England and Philip of France in the third crusade.

They also were sworn to defend the Christian religion and to care for the sick in the Holy land, and had rules similar to the Templars. Their dress was black, with a white cloak, upon which was worn a black cross with a silver edging. The Grand Master lived at Jerusalem, but when the Holy Land fell under the power of the Turks, moved to Nonice and subsequently to Marburg. At the beginning of the fifteenth century the order reached the pinnacle of its power, acquired great wealth, its annual revenue being calculated at 1,000,000 marks. In 1228 they accompanied Frederic II. (son of their founder) upon the fourth crusade; but he having excited the anger of Pope Gregory IX., was excommunicated, and his dominions put under an edict; but paying no attention to it, Gregory commanded the Patriarch of Jerusalem and the three orders of Knights to oppose all Frederic's designs, and caused his dominions to be devastated by his own troops, under John of Brienne.

But Frederic nevertheless set out on his crusade accompanied by his faithful Knights, and by a treaty with Carrel, Sultan of Egypt, obtained a truce of ten years, the cession of Jerusalem, and of the holy places, of the country between Joppa, Bethlehem, Nazereth, and Acre, and of the important ports of Tyre and Sidon. All Christendom rejoiced; but the envy of the Patriarchs and the

Knights who did not assist in the conquest, was kindled. Jerusalem, in which Frederic placed the crown upon his head with his own hand, because no priest would read mass, was put under an interdict, and Frederic betrayed to the Sultan, of which the noble Saracen gave him the first information. Frederic and his Knights then returned, and recovered his hereditary possessions by force of arms.

In 1280, Conrad of Masovia, who was the head of the "Brethren of the Sword," a Knightly order in Poland, called in the aid of the Teutonic Knights to assist him in his warfare against the Prussians, and they conquered the Baltic seaboard from the Oder to the Gulf of Finland, ultimately uniting with the "Brethren of the Sword."

Conrad bestowed upon them a strip of land on the Vistula, that they might protect Poland from Prussia, and for years they carried on a war with the clever heathen Prussian tribes, who at last became Christians and adopted the German customs. In 1455 the new Marquisate of Brandenburg was redeemed from the Knights by Frederic II., it having been in pledge to them. Their power increased rapidly, and they were soon masters and owners of the cities of Riga, Dantzic, Elbring, Thom, and Culm, the provinces of Livonia, Esthonia, Courland, and Sernigallia, and in about 1404 ruled over 2,500,000 people; but the Knights became tyrants, and so oppressive that West Prussia submitted to Poland, and the Order was obliged to hold East Prussia under the supremacy of Poland. The endeavor to acquire independence brought on a terrible war, and the country was filled with devastation and bloodshed, the result of which was, the Order also lost East Prussia, which in 1511 was granted to the Grand Master, Albert of Brandenburg, as an hereditary duchy under the sovereignty of Poland. Afterward, the head of the Order had his seat at Merzen—therein in Suabia, they also having possessions, known as the Teutonic Commandery of Alschauer, in Suabia. Their eleven provinces were divided into Commanderies, comprising together 850 square miles, containing 88,000 inhabitants. At a later day, by the peace of Presburg, Dec. 16, 1805, the Emperor of Austria, obtained the dignity, rights, and revenues of Grand Master of the Order, and in the war with Austria (1809) Napoleon abolished the Order to Ratisbon, April 24 its lands falling to the princes in whose territories they were situated.—*New York Dispatch.*

If we would have powerful minds, we must think; if we would have faithful hearts, we must love; if we would have strong muscles, we must labor. These includes all that is valuable in life.

MASONIC JURISPRUDENCE—NON-AFFILIATED MASONS.

We give below, the light in which the non-affiliates of Masonry are held. Whether it is right in all cases is somewhat questionable. According to the rule and regulations of Masonry, a Mason with a dimit runs the same risk of joining another Lodge as an applicant. If private pique or envy confronts him, he may be kept from joining again. And it seems that there should be some discretionary power with Lodges. The condition that surrounds the non-affiliate in many jurisdictions, differs very slightly from our suspended or expelled. We have no objection to a stringent rule with all who remain, of their own free will, as non-affiliates. ED.

The Grand Lodge of *North Carolina* declares that a non-affiliated Mason shall not be permitted to visit the Lodge, or to join in procession; nor shall he be entitled to relief, or Masonic assistance or burial.

Virginia declares that a non-affiliated Mason shall not be entitled to join in a Masonic procession, or to Masonic burial, or any pecuniary aid from a Lodge.

South Carolina prohibits them from visiting a Lodge more than once, without becoming a member of some regular Lodge under its jurisdiction, and withholds from them Masonic aid.

Georgia declares that Masons non-affiliated for twelve months shall not be permitted to visit any Lodge, nor be entitled to any of the benefits and privileges of Mason.

Alabama says that a Mason should never be allowed a dimit without cause; he has no right to non-affiliate himself; and that none but affiliated Masons, shall, in case of death, be buried with Masonic honors, nor be entitled to Masonic charity.

Mississippi deprives non-affiliated Masons of the rights, benefits, and privileges of the Lodges; that is to say, the right to visit, the right to charitable aid, the right to join in processions and to Masonic burial.

Louisiana divests them of all the right to visit, to assist at any public ceremonies or processions, to Masonic burial, or to receive relief for themselves or families from the charity funds of the Society.

Texas instructs its Subordinate Lodges not to grant relief to non-affiliated Masons out of the Lodge funds, and refuse them the right to visit any Lodge more than three times.

Arkansas maintains that they have no right to visit a Lodge unless by consent of the same, with or without terms; nor to relief from the Lodge; nor to join her local processions; nor to Masonic burial.

Missouri declares that they shall have no claim or right to aid from the Charity fund of the Grand Lodge of its Subordinates, nor shall they be permitted to visit a Lodge more than twice without the unanimous consent of the members.

Tennessee expresses the opinion of its Grand Lodge, that non-affiliated Masons are not entitled, as a matter of right, to the charities of the Society.

Kentucky leaves it discretionary with its Lodges to bury a non-affiliated Mason irrespective of his otherwise good standing, or of his request.

Ohio recommended its Lodges to discountenance, by all proper means, the practice of non-affiliation, and to withhold from non-affiliated Masons the right of visiting, or participating in the public exercises and of Masonic interment.

Indiana directs that they shall not be permitted to visit any Lodge under its jurisdiction, be entitled to Masonic burial, to receive relief from the Charity funds, or to be allowed to assist at any public ceremonies.

Illinois declares that non-affiliated Master Masons, who refuse to contribute to the support of the institution, unless prevented by disability by so doing, forfeit all the rights, privileges and benefits of the Society.

Michigan refuses to a Mason residing within the jurisdiction of a Lodge the right to visit the same more than three times without becoming a member thereof, except sojourners, unless they be members in good standing of some Lodge in its jurisdiction.

Maine directs its subordinates, in all cases of application for dimits, to suffer no member to withdraw, unless to form a new Lodge or join another.

The Grand Lodge of *Vermont* declares that non-affiliated Masons shall be indefinitely suspended, and they and their families be excluded from all the privileges and benefits of the institution.

Massachusetts deprives every Mason, not a member of some Subordinate Lodge, from visiting the same Lodge in the place where he resides, more than twice, without the permission of the Master or vote of the Lodge.

New York, in its Constitution, provides that, it being the duty of every Mason to belong to some Lodge, and contribute to its funds, thereof, any Mason who does not contribute to the funds, or

belong to some Lodge, shall not be entitled to visit more than twice while he so continues, or to join in procession, or receive assistance or relief, or Masonic burial.

Pennsylvania declares that no brother made in a Lodge beyond its jurisdiction, and having been a resident there for three years without joining a Lodge, shall be entitled to Masonic relief, nor shall his family be entitled to apply therefor; and denies to a brother who is not a member of a Lodge permission to visit any Lodge more than once.

Maryland deprives a Master Mason, not a contributing member of any Lodge, of the right to visit the same Lodge more than twice, unless he joins some regular Lodge.

The *District of Columbia* directs that no Lodge shall, more than once, admit as a visitor, any resident Mason not a member of some Lodge; and no resident Mason, non-affiliated more than one year, shall participate in any public procession or ceremony, nor shall any such, nor their widows or orphans, be entitled to any benefits from any Lodge—all such non-affiliated Masons being regarded as profanes, not known to the Fraternity in any of its organized forms.

Wisconsin pronounces all non-affiliated Masons as not entitled to any of the benefits of Masonry, and deprives them of its privileges, nor have any of their families claims for pecuniary aid.

Iowa orders that Masons not of any Lodge and residing in the Jurisdiction of its Grand Lodge shall pay into the Grand Treasurer the same dues as are required from affiliated Masons, and for non-compliance shall not be permitted to visit any Lodge in the Jurisdiction more than once.

Minnesota prohibits all non-affiliated and non-contributing Masons from receiving Masonic aid, and deprives them of the privileges of the Craft, permitting them, however, to visit a Lodge not more than three times.

California deprives all non-affiliates who do not contribute, of all the rights, privileges and benefits of the Fraternity.

Oregon makes non-affiliates pay dues, or debars them of all Masonic privileges.

NEBRASKA.—The following resolution has been promulgated by the Grand Master of Masons of this State:

Ancient Free and Accepted Masons.—To all Lodges subordinate to the Grand Lodge of Nebraska, A. F. & A. Masons, and to those of other jurisdictions to whom these presents may come, greeting:

Be it known, that whereas my attention has been called to a circular advertisement that a "Grand Gift Concert" will be given

at Omaha, April 3, 1873, for the purpose of aiding in the erection of a Masonic Temple at Omaha, and

WHEREAS, The Grand Lodge of Nebraska A. F. & A. M. did, at the last annual communication, adopt the following resolution, viz :

Resolved, That this Grand Lodge views with abhorrence any attempt on the part of Lodges or members of Lodges, to give the aid of Masonry, or organized or individual form, to any lottery or gift enterprise whatever, and the purchase, sale or drawing of lottery tickets, is unmasonic, deserving reproof and discipline.

Therefore, I, William E. Hill, Grand Master of Masons in Nebraska, do hereby order that the Master of each Lodge in this jurisdiction shall cause to be read before his Lodge this circular, that the brethren, having due notice thereof may govern themselves accordingly.

And that M. W. Grand Masters of other jurisdictions are fraternally and respectfully requested to make known the foregoing resolution to the Craft in their respective jurisdictions.

Given under my hand at Nebraska City, January 1, A. D. 1873.

W. E. HILL, Grand Master.

WM. R. BOWEN, Gr. Secretary.

DEGREES IN MASONRY.

As there is but one Masonry, it is asked, why have it divided and sub-divided into so many degrees. Freemasonry is a moral science. It introduces the mind to the sublime lesson of symbols. And as it is a life long study, there must be the first lesson or design. And but few, comparatively speaking, go into a thorough investigation of the first degree.

Men are initiated, and step by step the need to have communicated to them lessons of truth. And as the degrees are illustrative of the stages of life, it requires time, experience, patience and perseverance to learn the true meaning of the sublime wisdom displayed in the designs upon the tracing-board. The successive steps, are so many degrees which brings additional rays of moral light. Those degrees are given to the neophyte, and as he makes proficiency, he is allowed to go on at due periods.

There is much haste manifested by most who are introduced to the mysteries of the Fraternity. There is a great anxiety to get through. It would be much better for the Institution if more time was spent, not only to learn the esoteric lessons of Masonry, but to know what the esoteric means in the exoteric. There is not anything but has its symbolic meaning, and that is the most beneficial and needful to the student.

THE NUMBER THREE.

The frequent recurrence of this number in the ancient mythologies, in the Bible histories, and in the Ritual of Masonry, is almost incredible to a person who has never examined the subject. Instances of its use can be multiplied until the mind grows weary. The following are given as examples rather than as any attempt to exhaust the subject. Among the ancient references to this number we find the following: Oracles were delivered from a tripod; libations were threefold; there were supposed to be three worlds; the magical rod of the Hierophants had three heads of silver; if any revealed the mysteries they were told they would die in three days; and in the celebration of the mysteries the Hierophant smote the coffin three times with his tripartite rod. The Greeks divided their gods into three kinds; and Democritus wrote a book called "Trilogenia," in which he endeavored to prove that all things sprang from the number three. Among the Druids the number three was held in the highest veneration, and was one of their most sacred symbols, and hence their use of the mistletoe and shamrock, because their leaves were tripartite. Of them a writer says: "They turn three times round their karns; round the persons they bless three times; three turns they make round St. Barr's church, and three times round the well."

The number three was a symbol of marriage, friendship, and peace, because it was said to unite contraries; it was also an emblem of wisdom and prudence, because men are said to order the present, foresee the future, and learn experience from the past. Its influence was said to extend to all nature, embracing the birth, life, and death of men and all living things, the commencement, middle, and end of all earthly matters, and the past, present, and future of universal space. In the same way, the universe was divided into three zones, the earth, air, and rest.

In the Bible history we find the following: The patriarchs held a threefold office; Adam, Noah, and Saul each had three sons, Abraham, Isaac, and Jacob were particularly blessed of God; Job had three friends; Ezekiel named three just men; three holy men were cast into the fiery furnace; and Jonah was three days and three nights in the whale's belly. At the transfiguration three persons appeared with the Messiah; and he remained three days in the tomb. There were three orders of the priesthood, and three keepers of the door; the golden candlestick had three branches on each side, and there were three stones in each row of the High Priest's breast-plate; the oxen which supported the molten sea

were arranged by threes; and the Jews were commanded to assemble to the temple three times a year, at the three grand festivals. Moses appointed by divine command three cities of refuge, forbade the people to use the fruit of their newly-planted trees till after they were three years old, and made three witnesses necessary to establish a fact by which the life or property of another was called in question. In the remarkable history of Balaam the ass spake after being struck three times, and the prophet conferred on Israel three separate blessings. Samson thrice deceived Delilah; Hannah offered a sacrifice of three bullocks; Samuel gave a sign to Saul consisting of a combination of triads; and David bowed thrice before Jonathan. David had three mighty of valor; and when he had numbered the people of Israel, he was offered three alternatives, viz: Three years' famine, three months' at the mercy of his foes, or three days pestilence. The principal religious festivals of the Jews were three; the camp of Israel was threefold, and the tribes was marshaled in divisions of three tribes each. There were three hallowed articles in the sanctuary, the candlestick, the table of shew bread, and the altar of incense. Elijah raised the widow's son by stretching himself upon the child three times; Samaria sustained a siege of three years; some of the kings of Israel and Judah reigned three years, some three months, and others only three days. Rehoboam served God three years before he apostatized. The Jews fasted three days and three nights before they overcame Kaman; their sacred writings had three divisions, the law, the prophets and the psalms; and they had three readings of Scripture, the text, the Mishna, and the Cabala.

In the Masonic ritual we find the following among many others: There are three qualifications of a candidate; and his assent is required to three interrogatories. The signs are threefold—the moral duties and the theological virtues are threefold. There are three qualifications for the servitude of an Entered Apprentice; three cardinal virtues; and three things which make a lodge regular. The reports are threefold; three grand offerings are commemorated in Freemasonry; three places were the materials for the temple were prepared, the quarry, the forest, and the plain; three decorations to the pillars at the porch, emblematical of peace, unity, and plenty; three ways of preparing a brother; and three obligations in Ancient Masonry. There were three primitive lodges; three ways to advance; three temples, the first built by Solomon and the two Hiram; the second by Joshua, Zerabbabel, and Haggai; and the third by Herod, Hillei, and Shammai; three sojourners; three working-tools of a Royal Arch Mason; the temple had three apartments; and the length was thrice its breadth. There were three curtains in the temple, each of three colors; and there were three courts. There are three lessons thought, secrecy, morality, and good fellowship.—*Mackey.*

OLD RECORDS.

[From the History of Free Masonry in New York, by Wm. James Hughan.]

A SHEET OF PARCHMENT, ENDORSED "OLD RULES OF THE GRAND LODGE OF YORK, 1725, NO. 8.

Articles agreed to be kept and observed by the Ancient Society of Freemasons in the city of York, and to be subscribed by every member thereof at their admittance into the said Society.

Imprimis.—That every first Wednesday in the month, a Lodge shall be held at the house of a brother, according as their turn shall fall out.

- 2.—All subscribers to these articles, not appearing at the monthly Lodge, shall forfeit sixpence each time.
- 3.—If any brother appear at a Lodge that is not a subscriber to these articles, he shall pay over and above his club the sum of one shilling.
- 4.—The Bowl shall be filled at the monthly Lodges with Punch once, ale, brandy, cheese and tobacco in common, but if anything more shall be called for by any brother, either for eating or drinking, that Brother so calling shall pay for it himself besides his club.
- 5.—The Master or Deputy shall be obliged to call for a bill exactly at ten o'clock, if they meet in the evening, and discharge it.
- 6.—None to be admitted to the making of a brother but such as have subscribed to these articles.
- 7.—Timely notice shall be given to all the subscribers when a brother or brothers are to be made.
- 8.—Any brother or brothers presuming to call a Lodge with a design to make a Mason or Masons, without the Master or Deputy, or one of them deputed, for every such offence shall forfeit the sum of five pounds.
- 9.—Any brother that shall interrupt the examination of a brother shall forfeit one shilling.
- 10.—Clerk's salary for keeping the books and accounts shall be one shilling, to be paid him by each brother at his admittance, and at each of the two Grand days he shall receive such gratuity as the company shall think proper.
- 11.—A Steward to be chose for keeping the stock at the Grand Lodge, at Christmas, and the accounts to be passed three days after each Lodge.
- 12.—If any dispute arise, the Master shall silence them by a knock of the mallet; any brother that shall presume to disobey shall immediately be obliged to leave the company, or forfeit five shillings.
- 13.—An hour shall be set apart to talk Masonry.

- 14.—No person shall be admitted into the Lodge but after having been strictly examined.
- 15.—No more persons shall be admitted as brothers of this society that shall keep a public house.
- 16.—That these articles, shall at Lodges be laid upon the table, to be perused by the members, and also when any new brothers are made, the Clerk shall publicly read them.
- 17.—Every new brother at his admittance, shall pay to the Waits as their salary, the sum of two shillings, the money to be lodged in the Steward's hands, and paid to them at each of the Grand days.
- 18.—The Bidder of the Society shall receive of each new brother at his admittance, the sum of one shilling as his salary.
- 19.—No money shall be expended out of the stock after the hour of ten, as in the fifth article.

These rules are signed by "Ed. Bell, Master," and 87 members.

THE RESPONSIBILITIES AND DUTIES OF A MASON AS A SUBJECT AND A CITIZEN TO CIVIL GOVERNMENT.

Civil Government is an institution Heaven-designed for the general good of the human race. It had its origin in the earliest ages of the world, and its influence and power among the most primitive races of man. In spirit it has been almost always and everywhere the same; in form it has been subjected to as many alterations as have all other matters and things regulated by the growth of intelligence and the circumstances of the times. The world's history, from the time of Moses and the Judges down to the present, has been a history of changes in the constitutions of governments; and, as opinion continues to be quite as much divided as probably it ever was as to the comparative advantages or disadvantages of monarchy, aristocracy, democracy, or a mixture or blending of all three, the chances are that, in the future as in the past, these changes will continue—each separate nation and people determining on its own part, and without the direct interference of others, what kind of governors it shall have and by what principles it shall consent to be ruled. One of the special, if not peculiar, features of Freemasonry is that it accepts, submits to, and loyally obeys and supports whatever form of civil government may for the time be legitimately exercised over it. It enters into no conspiracies against the ruling power; it encourages no plots against constituted authority, by whatever name that authority may be called; it involves itself in none of those political conflicts which restless

and discontented spirits, "given to change," so frequently provoke to their own injury and the injury of the common good. It must not, however, be supposed by this that out of the Lodge, or apart from its meetings, the Mason has less responsibilities or fewer duties as a subject or citizen than other men. It is only in the Lodge that he knows no politics, that he is silent as to forms of Government, or as to rights to be secured or grievances to be redressed. In every other sphere of life he is free and independent in all matters affecting national and international rule and general and local authority. The ancient charges are on these points impressively clear, and the practices of the Brotherhood in all ages and in all lands have illustrated them in the most ample and satisfactory form. Thus one of the old Charges states:—

"A Mason is to be a peaceable subject to the civil powers wherever he resides or works, and is never to be concerned in plots and conspiracies against the peace and welfare of the nation, nor to behave himself undutifully to inferior magistrates; for as Masonry hath always been injured by war, bloodshed, and confusion, so ancient kings and princes have been much disposed to encourage the Craftsmen because of their peaceableness and loyalty, whereby they practically answered the cavils of their adversaries, and promoted the honor of the Fraternity, who ever flourished in times of peace, so that if a Brother should be a rebel against the State he is not to be countenanced in his rebellion, however he may be pitted as an unhappy man."

The obligation of every Worshipful Master, on taking the chair of a Lodge, contains the following clauses:—

"He agrees to be a peaceable subject, and cheerfully to conform to the laws of the country where he resides. He is not to be concerned in plots or conspiracies against government, but patiently to submit to the decisions of the supreme legislature. He is to pay a proper respect to the civil magistrate, to work diligently, live in credit, and act honorably with all men. He is to promote the general good of society, and to cultivate the social virtues."

So also, in the charge to Apprentices, the Master, in addressing them, says:—

"As a citizen of the world, I am to enjoin you to be exemplary in the discharge of your duties, by never proposing, or at all countenancing, any act that may have a tendency to subvert the peace and good order of Society, by paying due obedience to the laws of any State which may become the place of your residence, or afford you its protection; and above all, by never losing sight of the allegiance due to the sovereign of your native land—ever remembering that nature has implanted in your heart a sacred and indissoluble attachment towards the country from whence you derived your birth and infant nurture."

Thus, the Masonic Order recognizes all Governments, submits to their laws, and requires and encourages loyalty and obedience to them. It holds obedience as a principle, and through its various Lodges reduces that principle to practice. Every Craftsman is amenable to his Lodge for his good conduct; every Lodge is amenable to the Grand Lodge in the same sense and to the same extent; and the Grand Lodge itself is bound to see its laws respected and obeyed by all under its jurisdiction. In England the Government requires that a list of Members of the Grand Lodge shall be sent in once a year to the "powers that be," so that Members supposed to be disloyal or suspected of violating the Laws of the Realm can be dealt with at once. Hence the general desire evidenced by worthy Members in their introduction of special motions, as to general good conduct, into the Grand Lodge to keep the Craft as pure and as without reproach as it can well be made. It is a delusion to suppose that a Mason has any right to expect favor or protection from the Craft, when he is knowingly setting himself in opposition to the laws of his country, or in any way doing dishonor to himself or discredit to civil society by plots, conspiracies, or disturbances of the general peace. No such right exists, and no such favor or protection can be shown. The Lodge being closed, the Mason becomes, as one of the old Charges says,—“Like any other man; and like any other man he must suffer, unsympathized with and unassisted, the penalty due to whatever crime it may be his misfortune or his fault to have laid to his charge. If his introduction to the Lodge does not strip him of the obligations under which he is placed as a subject or a citizen to the civil authority; on the contrary, it rather enforces and confirms these obligations, and his departure from them leaves him, as respects the State and the Laws, precisely where it first found him.

It is the knowledge of this historical fact, and the conviction that Freemasons are, as a matter of faith as well as a matter of practice, loyal, that has secured for the Fraternity the honorable distinction of being the only legally recognized secret society in Great Britain, and that has at all times commanded as its protectors and fosterers, monarchs and princess the ablest statesmen and most distinguished literary and scientific worthies of our land. It is also, as the result of this, on the other hand, that is has been affirmed that “wherever Freemasonry has appeared it has always been the sign of a healthy, vigorous Government, as it is even now the token of a weak and timid one where it is not sanctioned.”

GREAT talent renders a man famous; great merit, respect; great learning, esteem; but good breeding alone insures love and affection.

BROUGHT TO LIGHT.

The most sublime panorama ever unrolled on earth, was exhibited before the creation of man. Only the hierarchy of Heaven beheld it. The elements that compose the globe were then a fearful mass of unorganized atoms. Heaven and upheaval held undisturbed sway, until it seemed that earth could never be other than the prison house of fiends, banished from the presence of God. The plummet of destruction alone could sound the chaotic depths, and the blackness of darkness everywhere enveloped them. Surging masses of matter rose and fell, and there was no restraining hand. "The earth was without form and void; and darkness was upon the face of the deep."

Now came the grand *denouement*—the end of chaos, the beginning of order. The Spirit of God, the great quickening principle, brooded over the elements, and prepared them for their translation into forms of loveliness and life. This the most sublime scene ever displayed on earth, was now unfolded, and matched by the most sublime words ever uttered, when God said, "Let there be Light; and there was light." Our globe was then brought to light, and prepared for development out of chaos into forms of shape and beauty. The angels of Heaven and the Grand Architect of the Universe were the only witnesses of this wonderful spectacle, and the only hearers of these creative words. This picture of the origin of material light we have not drawn for itself, grand as it is, but for the sake of that analogy which we as Craftsmen, draw from it. Let us now fix our attention.

What is Masonic Light? Doubtless there are not a few brethren who have imperfect or altogether erroneous views of it. To some it is a myth, to others an empty drama, but to the thoughtful it is the nearest parallel that exists on earth to the first creative fiat of the Almighty. A man comes up out of the world to be made a Mason. His mind is in darkness—a sort of chaos. He has confused notions of the utility and beauty of Freemasonry. His emotions represent the surging masses that composed the earth before its maker commanded Light, and molded it into form and life. He stands for the first time in the presence of the "Sons of Light," as the chaotic globe once did in the presence of its Creator, and we may almost imagine the genius of the ancient craft hovered over the scene, as the Spirit of God moved over the face of the waters at the Creation.

The turbulent elements of earth knew not of the order and beauty that were to be evolved out of chaos, neither does the can-

didate for Freemasonry know of the sublime principles that are to be taught him within the precincts of the lodge. He has never had his soul lighted up by the true principle of brotherhood. Brotherhood—what is it? Members of the same family, of the same faith, of the same party, of the same nation—we can understand how there can be a kind of union between these; but what is it that binds together all families, all faiths, all parties, and all nations, when they are brought within its influence? Only Freemasonry. And why? Because all of its sons have been “brought to Light,” and have learned the true principle of brotherhood. The light of love, of obligation, at the fiat of the W. M., has flashed upon the chaos of their worldly minds, and moulded them into order, turned them to Masonic harmony. Hand has clasped hand, heart throbbed to heart, and memory learned the secret that it parts only with life.

The poet Dante describes the highest Heaven as consisting of Light and Love. Indeed, Light and Love, and Eternal Life, are the trinity of blessedness in Heaven. It is possible to have the first two of these on earth. The fraternal tie that Cain snapped asunder when he slew Abel, Freemasons seek to unite. Men *ought* everywhere to love one another, to make self-sacrifices for each other but they do not. It is the purpose of Masonry to restore the Mystic Tie, and we think it fulfills its mission. However strong other ties may be, this is stronger. It is mystic indeed. It may seem strange, even to a brother, that the fact of being “brought to Light” should revolutionize his feeling, and out of their chaos develop a spirit of brotherhood to which he was before a stranger; but it is so.

Every brother, when he looks into his own heart, knows it. He into whom the Light enters, becomes a Son of Light; Light rests on him, surrounds him, abides with him and dwells in him. He shines and the world is the better for his being in it. Not only has his mind been enlightened, but his heart has been inflamed. The two do not always go together in the world, but Freemasonry ever seeks to unite them. Right thinking and right doing, these are the golden principles of Brotherhood.

What a vast difference there is on the earth between midnight and noon! What is the subtle principle that causes this difference? Light—cheering, purifying, liberating Light. No partial or reflected Light, of star or moon, but perfect sun-light. The world has light, but it is as star-light—“distinct, but distant; clear but O! how cold!” It does not know or practice the pure principles of Brotherhood, because it has not been “brought to Masonic Light.” Brathren, let us cherish this principle, for it is that which distinguishes us, more than aught else, from the chaotic masses of men around us.

SEWARD AND NAPOLEON.

A ROMANTIC STORY—IMPORTANT IF TRUE.

The death of the ex-Emperor Napoleon, recalls an incident of the great Southern Rebellion which has not hitherto been made public. It is well known that the late Emperor of the French was an active and earnest sympathizer with the South; that more than once he seriously meditated material intervention in its behalf; that the invasion of Mexico and the enthronement of Maximilian in the seat of the Montezumas was part of a deliberate plot to break up the American Union. But to what lengths he succeeded—how resolutely determined he was to carry his fell design into execution has never been fully known outside of a narrow official circle. The story of his purpose is short but suggestive, and was told by Mr. Seward to a few personal friends at a dinner party, among whom was the writer of this article. No one who was present will ever forget the intense earnestness and animation of the great statesman as he related the momentous incident. The exact words, so pregnant with eloquent meaning—so solemn and impassioned—we cannot in every instance reproduce, but the general import is given below:

"It was," said Mr. Seward, "in the darkest days of the Rebellion. Disaster upon disaster had befallen upon the Union armies. Treason was active and bold fronted at Washington, in the North and the West. Rebel emissaries and their allies were plotting against us over the Canadian border. Our foreign relations were most critical. Rebel cruisers were being fitted out in British ports and sent to prey upon our commerce; Germany was coldly neutral, the smaller European states were indifferent spectators of the conflict; Russia was the only friend we had among the powers of the earth.

"In this desperate emergency I received an autograph letter from the Emperor of the French. It was marked 'private and confidential.' It began with expressions of personal regard for myself, and pain at the spectacle of the great Republic in the throes of dissolution. 'Personally,' said Napoleon, 'I could wish the cause of the Union to succeed; But the welfare of France and the force of popular opinion are paramount to individual sympathies. Our commercial interests are seriously suffering from the prolongation of your war. My subjects appeal to arrest the bloody conflict. I must obey the voice of France at whatever cost. You cannot put down

the Rebellion ; embrace the earliest opportunity to make terms with the South. If you fail to do this, I shall feel compelled, in the interests of my country—in the interests of civilization—to intervene with all the power at my command.'

"I answered Napoleon's insulting letter immediately. I did not waste words in compliments. I said : This is a family quarrel. We propose to settle it our way and in our own time. We do not wish the assistance of outsiders ; we will not brook interference. The American Union is to be preserved. It shall be preserved if it takes 20 years to do it. The war is hardly commenced yet ; the people are just beginning to warm to the work. We wish to be on good terms with our neighbors—we wish to be on good terms with France, our ancient friend and ally. But you must keep hands off. If you presume to interfere, we will show you what a free people battling for national existence are capable of. Hither to we have conducted the war humanely, in accordance with the codes that govern the most Christian States. Interference on your part will be the signal of a war of conquest and destruction. We will free the Negroes ; we will put arms in their hands and send them forth to ravish and plunder. We will make the South a waste and a desolation. Raise a hand against us, and horrors worse than those of San Domingo will be seen from one end of the South to the other.

"The letter was sent by the first steamer. The same day I telegraphed to Thurlow Weed, Archbishop Hughes and Bishop Simpson to meet me at the Astor House the following morning. That evening I left for New York and explained to these eminent gentlemen the objects of the conference and the new danger that threatened the Union cause. I told them that they must at once go to Europe to labor unflinchingly with the government and ruling classes in England and on the Continent, to represent the wickedness, danger and folly of foreign interference. In less than a week they were on their journey, reached Europe at a most opportune moment—(Mason and Slidell had just been seized—England was in a white heat of rage) and did much toward convincing Europe that the proper thing and the only thing to do was to leave us alone. And the mission cost the Government less than \$7,000."

CHINESE JURISPRUDENCE,—A short time ago, we learn from the *Shanghai Budget*, a woman was prosecuted by her husband for running away from him. The result of the investigation made by the authorities into the whole circumstances attending the case was that she was sentenced to forty blows of the bamboo on the hand for running away, and the husband to forty blows on the thigh because she ran away in consequence of his ill-treatment.

WHO RUNG THAT BELL?

That there is a sleepless providence watching over all the affairs of men, and often by special agencies, bringing to light, as in the flash of a moment, the crimes which they commit, finds additional confirmation in an event which has recently occurred in Enfield, Conn., and which merits a more permanent record than a mere passing thought. A young man, belonging to one of our most respectable families, but who, for his irregular habits, had been strongly suspected of being guilty of criminal offences, and had been once under arrest for passing counterfeit currency, and escaped by forfeiting his bonds, on Sunday night, a few weeks since, broke into a store at Hazardville, and loaded a wagon, which he had previously stolen and drawn to the door, with various kinds of merchandise. He then entered a stable, and attempted to lead out a valuable horse owned by the man from whom he had stolen the goods, intending to harness it to the wagon, and make off with his booty in the stillness of the night, when he thought no eye could see him and no ear hear him. Just at that moment, however, the bell from the village church tower sounded out an alarm loud and clear upon the night air, startling the inhabitants from their slumbers, who, supposing it to be a fire alarm, rushed into the street, and caught the thief with his plunder, before he had time to escape from the village.

The ringing of that bell, however, was a mystery. But upon inquiry, it was ascertained that the sexton, in ringing the bell for the church service, the day previous, had by a seeming accident, so turned it up and set it, that he could not pull it down with the rope, and not having a key to the belfry door, he was obliged to let the bell remain in that position. Just in time to detect that youthful criminal it came down without human help, and sounded that midnight alarm. After his arrest, goods were found in his possession, which were taken from a store in Thompsonville a short time previously; and he confessed that, with the aid of an accomplice, he had broken into it and stolen several hundred dollars worth of merchandise. The owner of these goods had formerly employed him as a clerk in his store. Thus the ringing of that bell without human hands, brought several criminal offences to light, and arrested the offender in his dishonest career.

A MAN is more unhappy in reproaching himself when guilty, than in being reproached by others when innocent.

A BEAUTIFUL EXTRACT.

It was night. Jerusalem slept as quietly amid her hills as a child on the breast of its mother. The noiseless sentinel stood like a statue at his post, and the philosopher's lamp burned dimly in the recesses of his chamber. But a moral darkness involved the nation in its unenlightened shadows. Reason shed a faint glimmering over the minds of men like the cold and insufficient shining of a distant star. The immortality of man's spiritual nature was unknown, his relation to Heaven undiscovered, and his future destiny obscured in a cloud of mystery. It was at this period that two forms of ethereal mould hovered about the land of God's chosen people. They came like sister angels, sent to earth on some embassy of love. The one of majestic statue and well formed limbs, which her drapery scarcely concealed, in her erect bearing and steady eye, exhibiting the highest degree of strength and confidence. Her right arm was extended in an impressive gesture upward, where night appears to have planted her darkest pavillions, while on her left reclines her delicate companion, in form and countenance the contrast of the other. She was drooping like a flower remoistened by refreshing dews, and her bright and troubled eyes scanned them with ardent but varying glances. Suddenly a light like the sun, flashed out from the heavens and Faith and Hope hailed, with exciting songs, the ascending star of Bethlehem. Years rolled away, and a stranger was seen at Jerusalem. He was a meek, unassuming man, whose happiness seemed to consist in acts of benevolence to the human race. There were deep traces of sorrow on his countenance, though no one knew why he grieved, for he lived in the practice of every virtue and was loved by all the good and wise.

By and by it was rumored that the stranger worked miracles; that the blind was, the dumb spake, and the dead arose, and the ocean moderated its chafing tide, and the very thunder articulated. He saw the Son of God. Envy assailed him unto death.

Thickly guarded, he slowly ascended the hill of Calvary. A heavy cross bent him to the earth. But Faith leaned on his arm, and Hope, dipping her wings in his blood, mounted to the skies.

WHEN you hear the slanderer reviling the fair fame of a rival, you may depend upon it, that his rival knows something very mean of him.

THE OLD WAY AND THE NEW.

BY JOHN B. YATES.

I've just come in from the meadow wife, where the grass is tall and green,
I hobbled out upon my cane to see John's new machine;
It made my old eyes snap again to see that mower mow,
And I heaved a sigh for the scythe I swung some twenty years ago.

Many and many's the day I've mowed 'neath the rays of a scorching sun,
Till I thought my poor old back would break ere my toil for the day was done.
I often think of the days of toil, in the fields all over the farm,
Till I feel the sweat on my wrinkled brow, any the old pain come in my arm.

It was hard work, it was slow work, a swinging the old scythe then;
Unlike the mower that went through the grass like death through the ranks of men;
I stood and looked till my old eyes ached, amazed at its speed and power;
The work that it took me a day to do is done in one short hour.

John said that I hadn't seen half; when he puts it into the wheat
I shall see it reap and rake it, and put it into bunches neat;
Then soon a Yankee will come along, and set to work and learn
To reap it, and thresh it, and bag it up, and send it to the barn.

John kinder laughed, when he said it, but I said to the hired men,
I have seen so much in my pilgrimage through my three-score years and ten,
That I wouldn't be surprised to see a railroad in the air
Or a Yankee in a flying ship, agoin' most anywhere.

There's a difference in the work I did and the work my boys now do,
In a mowin' the grass in the old way and a mowin' it in the new;

But somenow, I think there was happiness crowded into those toiling days,
That the fast young men of the present will not see until they change their ways.

To think that I should ever live to see work done in this wonderful way!

Old tools are of little service now, and farmin' is almost play.

The women have got their sewin' machines, their wringers, and every sich thing,

And now play croquet in the door-yard, or sit in the parlor and sing.

'Twasn't you that had it so easy, wife, in the day so long gone by;
You riz up early and sat up late a toilin' for you and I.

There were cows to milk; there was butter to make, and many a day did you stand

A washin' my toil-stained garments, and wringin' 'em out by hand.

Ah! wife, our children will never see the hard work we have seen,

For the heavy task and long task is now done with a machine;

No longer the noise of a scythe I hear, the mower there! Hear it afar,

A rattlin' along through the tall stout grass with the noise of a railroad car.

Well, the old tools are now shoved away; they stand a gatherin' rust,

Like many an old man I have put aside with only a crust;

When the eyes grow dim, when the step is weak, when the strength goes out of the arm

The best thing a poor old man can do is to hold the deed of the farm.

There is one old way they can't improve, although it has been tried

By men that have studied, and studied, and worried till they died;
It has shown, undimmed for ages like gold refined from its dross.

It is the way to the Kingdom of Heaven by the simple way of the Cross.

THE merit of our actions consists not in doing extraordinary actions, but in doing ordinary actions extraordinarily well.

LET THE youth who stands with a glass of liquor in his hand consider which he had better throw away—the liquor or himself.

THE LODGE OF SORROW.

A SOLEMN AND IMPRESSIVE MASONIC CEREMONY.

One of the most beautiful ceremonies in Freemasonry was celebrated in Irving hall last evening. It was what is called the Sublime Lodge of Sorrow, when the brothers and their friends meet together to pay the last tribute of love and respect to the members who have died during the past year. The surroundings in such a ceremony as this are such as to impress the spectator with its solemnity, if mysterious forms, signs, and decorations have any virtues left in them. The hall inside was draped in deep mourning. A heavy black cloth, about five feet in width, went around the whole room, depending from the gallery, and making the spectators below feel almost as if they were in a sepulchre. Above this mourning cloth, and pinned to the wall, were numerous red flags bearing symbolic figures and placed at intervals around the entire hall.

Below, a catafalque was erected in the centre of a large open space. This structure rose by steps to a height of about six feet where a handsome rosewood casket reposed. At each corner of the catafalque, which was about eight feet by twelve feet, was a pillar supporting candelabra. The steps all round, which led up to the casket in which the dead brother was supposed to be resting, were overstrewn with evergreens, and various peculiar brass instruments used by the Freemasons were lying on the green boughs. The altars stood near the head of the catafalque, and beyond these was a platform for the grand officers. The seats for spectators were placed around the sides of the room, all facing the central figure. At the opening of the ceremony, several hundred spectators were present, and the scene was quite impressive. Programmes with deep black borders were distributed among the spectators. The orchestra, solo singers, and choristers occupied the front gallery.

At eight o'clock the ceremony was begun by the entry of the grand officers in their shining regalias. The orchestra played a funeral dirge, and the grand officers marched up, passing on either side of the catafalque and taking their seats on the platform, excepting the master of ceremonies, who took his position at the head of the catafalque. Then followed the Masonic ritual for opening this form of ceremony, and the grand master declared Sublime Lodge of Sorrow to be convened.

The orator of the evening was John W. Simons, who delivered the address. Some excellent selections of music were performed. The choir sang "Put us not to rebuke," accompanied with orchestra; Brother Mc Clenachan, baritone, sang "O weep not, mourn not;" and another solo, "Truth dawns upon the human soul," was sung by Brother W. H. Davis. The casket was then strewn with flowers.

After this a cabalistic sign was given, and all the lights in the room, except those in the orchestra, went out as if by magic, and in an instant the hall was in almost total darkness. The funeral procession then entered, the orchestra played a dead march. The processionists were all clad in white and bore torches. After marching round the catafalque for some time, the orchestra continuing to play, all halted, and at a given sign kneeled while the chaplain offered prayer. The ceremonies were then kept up for a long time, the only light in the room being that given by the funeral torches and the few gas-jets that were burning in the gallery. At last the coffin was taken up and borne through a door at the end of the hall resembling the entrance to a tomb.

The very beautiful and impressive ceremony lasted two hours, and was finally brought to an end with a benediction by Brother Wilson Small.—*N. Y. World*, Dec. 28th, 1872.

THE DUTY OF FREEMASONS TO CORRECT THE ERRORS OF THEIR BRETHREN.

BY BRO. CHALMERS I. PATON.

We lately heard a Freemason express himself to the effect that it was not right in any member of the craft to take notice of the faults of a brother, or in any way to direct attention to them. From his attainments and culture, and his position in the Masonic Brotherhood, we would have expected him to possess a knowledge of the laws of Freemasonry such as would have made it impossible for him to utter such an opinion. Nothing is more indisputable than the duty of Masons to watch over the conduct of their brethren, not in an unkindly spirit, but rather in the utmost kindness and brotherly affection, seeking always their good, and endeavoring to promote the general honor and welfare of the craft: It is difficult to conceive that a well-instructed brother should be unaware of this, or should have utterly forgotten the charge at the

third degree, in which the following words occur: "In the character of a Master Mason, you are henceforth authorized to correct the errors and irregularities of brethren, and guard them against a breach of fidelity. To improve the morals and correct the manners of men in society must be your constant care." To this let us add a single sentence from the late Bro. Dr. Oliver's sermon on the Masonic obligations: "Permit me faithfully to enforce the obligated duty of brotherly love, which, for brevity's sake, we will observe consists, first, in gentle reproof of an error; secondly, kind instruction and advice in ignorance and difficulties; and, thirdly, tender commiseration and relief in sorrow and distress." From all this it appears that it is the duty of Freemasons to watch over their brethren in a kind and brotherly manner—one brother addressing another as occasion may appear, or the matter, if necessary, being brought before the lodge, that the honor of the Brotherhood may be maintained. That no brother has any concern with the conduct of another, is contrary to the very first principles of Freemasonry, and to the idea of brotherhood which prevades all. It is contrary also to scriptural rules, which all Freemasons, professing to be Christians, respect as of the highest authority. They have the Bible open in their lodges; they carry it in their processions, and professing the greatest brotherly kindness and highest brotherhood amongst each other, they cannot be indifferent to what they acknowledge as divine instructions concerning the conduct of brethren towards brethren. In one of the Books of Moses, we read this ancient rule given to the children of Israel: "Thou shalt not hate thy brother in thy heart; thou shalt not in anywise rebuke thy neighbor, and not suffer sin upon him." There is something extremely beautiful in the preface—as it may be called—"Thou shalt not hate thy brother in thine heart," connected as it is with the precept that follows; and it admirably exhibits the character of that brotherly love which Christians profess, and ought to exhibit—which Freemasons also profess one towards another, and which they claim as an especial characteristic of their Order. In perfect accordance with this rule of brotherly kindness are all the sentences bearing on the same subject which we find in other parts of the sacred scripture—as "He that saith unto the wicked thou art righteous, him shall the people curse, nations shall abhor him. But to them that rebuke him shall be delight, and a good blessing shall come upon them;" and "He that rebuketh a man afterwards shall find more favor than he that flattereth with the tongue." The great rule of Christianity, on this point may be said to be that given by our Lord himself: "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone if he shall hear thee, thou has gained thy brother, but; if he

will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the Church; but if he neglect to hear the Church, let him be unto thee as an heathen man and a publican." The organization of the Christian Church is, as all Christians believe, of Divine institution; the Masonic Brotherhood is to be regarded only as a human device, but may well claim to be esteemed as the most excellent of all schemes ever devised for promoting the welfare of men, by establishing the bonds of brotherhood amongst men of very various sentiments in religion and politics. The principles, however, which are appointed to regulate the one, must be seen at a glance to be suitable to the other, and the excellence of these principles, and of the rules founded upon them, or in which they are conveyed, no man whatever may be his religious opinion or creed, can for a moment dispute. The Christian acknowledges their supreme authority; the Mahomedan, the Brahmin, or the Parsee, must all acknowledge them as admirably adapted to the requirements of human nature, and calculated to promote true brotherhood amongst men.

From all this, it is not difficult to learn how Freemasons ought to conduct themselves towards one another, however difficult it may be in practice to act aright, and to carry out, in a proper manner, the rules and principles of brotherhood. It is difficult for most men, and particularly for those of the most tender disposition, and full of the kindest brotherly feeling, to rebuke or find fault with a brother, to point out to him the errors of his conduct, and to urge upon him the necessity of amendment. Rudeness in speech or manner would almost certainly be of bad effect, and to maintain a perfect gentleness and brotherly love in pointing out the enormity of a gross offense, it is far from being easy. In what cases the matter should be brought under the cognizance of the lodge, it may be also sometimes difficult to determine. It may, perhaps, be safely assumed that this ought not to be done where there is no scandal affecting the character of the lodge and the general interests of the Order; but that, where such is the case, no time ought to be lost in doing it. The character of the lodge ought to be dear to every member of it, and the honor of the Order to every Freemason; and to maintain these it is requisite that no brother shall be allowed to pass uncensured, who is guilty of scandalous immorality. The ancient rules of the Order very particularly insist upon the duty of chastity, and a member of the Order living in concubinage,—still more, one who lies under the reproach of any worse transgression of the seventh commandment—cannot be too soon subjected to the discipline which these rules enjoin, and debarred from fellowship with the lodge and

from all enjoyment of the Masonic privileges, until his evil course of life is relinquished, and he has shown himself worthy of being restored. The same rule must of course be applied to cases of habitual drunkenness, to cases of dishonesty, and the like. Far too little attention has been paid by Freemasons to the duty of watching over one another, and thus maintaining the character of their own lodge and of the order, whilst at the same time they render a brotherly service to their brethren in seeking to reclaim them to those paths of honor and virtue in which every true Mason should walk. It is a duty not to be discharged in a spirit of inquisitiveness or censoriousness. We ought not to pry into the affairs of our brethren nor to be ready to take up a reproach against them; but neither ought we resolutely to wink at any case of flagrant immorality, nor to shut our ears against reports which are so current that every one not wilfully deaf must hear them, and of such a nature that a virtuous and really innocent man would be glad of an opportunity of vindicating himself with regard to them.—*London Freemason.*

AIDS TO STUDY.

BY BRO. W. CARPENTER.

I have, in a former paper, said something on the ancient monuments of Egypt, and on the progress made in the study and interpretation of the hieroglyphic writing. The early records of Egyptian history are to be found in her own monuments and books. Egypt has been called the monumental land of the earth; and well it may be so designated, when reference is had to the incredible number of monuments found in the valley of the Nile. All the cities were adorned with temples and palaces, while the towns of less note had each one temple, at least, often more. With these early people it was the universal practice to cover the works of art, of every description, with hieroglyphics, the purport of which related strictly to the monuments on which they were inscribed. No nation that ever lived, says Lepsius, has made so much use of its written system, or applied it to so strictly historical a purpose as ancient Egypt. "There was not a wall, a platform, a pillar, an architrave, a frieze, or even a door post in an Egyptian temple which was not carved within, without, and on every available surface with pictures in relief. There is not one of these reliefs that is

not history. The hieroglyphic writings were absolutely essential and indispensable too the decoration of a perfect Egyptian temple. This writing, moreover, was also inscribed on objects of art of every conceivable description. There was no colossus too great and no amulet too small to be inscribed with the name of its owner, and some account of the occasion on which it was executed." The monuments of Egypt stud the whole valley of the Nile, with only one interruption, from the Delta through Upper Egypt and Nubia to the Island of Meroe. To these monuments must be added the innumerable extant books, chiefly of religious ritual and moral precepts, which the Egyptians wrote, from time immemorial, upon the delicate membrane prepared from the reed, called *papyrus* which gave its name to paper.

This mass of records, however, was sealed up in an unknown character until the present century, when the famous Rosetta Stone—of which and of those who, by their labors, have contributed to the interpretation of Egyptian writing I have already said something—was brought to light. The wide field of Egyptian literature laid open by these discoveries is, as yet, but very partially explored, and the treasures we possess are but a gleanings of those that are lost. Any one desirous to see more on the subject of Egyptian paintings, monumental inscriptions, and papyri, without the labor of reading all that the various Egyptologists, French and English, have produced, may find it in Smith's "Ancient History of Asia," and many of the pictures reproduced from the tombs that have been explored, may be found in the works of Wilkinson, Osborn, Rosellini and Bunsen.

We have seen that while the stone-built pyramids and temples, palaces and tombs, of Memphis and Thebes are still the wonder of the world, and Alexandria remains the great port of the Levant, the brick-built towers and walls and palaces of Nineveh, Babylon, and Susa, and even the later capitals of Seleucia and Ctesiphon, are formless mounds; the vague landmarks of vanished empires. But here, as Smith observes, comes in another happy resemblance to Egypt; for these mounds have become, in our time, to yield up their long hidden contributions to the history of the East, and I may add to yield their long enduring testimony to the verity of the Biblical history. We have seen, in a former paper, that the whole region of Mesopotamia, or the country between the two rivers—the Euphrates and the Tigris—the Aram Naharaim of the Old Testament, formed in the most important parts of its history, the single empire, first of Assyria, and afterward, of Babylon. It was the field on which all the races of the ancient world, from Nimrod to the successors of Mahomet, contended for the empire of Western Asia; and, in our time, the extension of Egypt's empire on the Euphrates has been prevented only by European intervention.

Just now public attention has again been directed to this region, by the reading of a paper before the Biblical Archeological Society by Mr. George Smith, of the British Museum, on a Cuneiform Inscription containing the Chaldean account of the Deluge, dating from the reign of Assurbanipal, B. C. 668. This ancient clay book will fall within our notice, among other equally interesting and important recovered monuments of these once magnificent regions.

EDITORIAL.

THE BIBLE, SQUARE AND COMPASS.

There is no system that so completely illustrates and exemplifies the teachings of nature, and revelation, as symbolic Masonry. It harmonizes with the highest impressions that can be made upon the mind. All moral truths are symbolically illustrated in the lessons of Masonry. And there is a harmony existing between the moral teachings of Masonry, and the spiritual ideas of Christianity. By Christianity, we mean that system of broad principles, which exists clear from the dogmatisms of sect and party. In nature we find lessons of wisdom, and towers of strength, beautifully symbolized in Masonry.

Before the neophyte crosses the threshold of the Masonic Temple, his mind is impressed with ideas of symbolry. The first ray of light that meets his eye he beholds the *Bible, Square and Compass*. The real value of each he then learns. Without them no Masonic Lodge can have an existence. No one can be made a Mason without them. No true Mason would sit in a Lodge without this divine book of the law, and accompanied with the square and compass lying upon the open pages of this *great light*. Total darkness would surround the place, were it not for the rays of light from the altar. And even the altar would be like a dark black cloud without them.

But the symbolic lessons of Masonry require a fixed purpose and determination of the mind to gain knowledge of all that is valuable and beneficial in life. It is obvious why these three great lights of Masonry, should be placed upon the altar, and lie open in the midst of the craft. They are the central lights reflecting the wisdom, beauty and strength of our beloved institution. By them a knowledge of the principles of Masonry is reached, and a faith in God is enjoyed.

What practical utility can there be, in having the *Square and Compass* rest upon the open *Bible*? The bible being regarded by all Masons, who believe in its divine teachings, as the sacred trestle-board; where life and immortality which is the crowning spiri-

tual design drawn thereon. God, is the spiritual Supreme, Grand Master workman who continually presents to its creatures, plans that are perfect in wisdom and love.

As the operative Mason erects his temporal superstructure, in harmony with the correct rules of art and science, so should the symbolical Freemason use his powers of mind to erect a spiritual edifice, in harmony with the designs of the supreme builders of all worlds. And the work of a Mason upon this spiritual habitation, calls for skill to properly prepare the material that makes the building. These are to be "*living stones*" taken from nature's quarries. They are rough ashlers, but susceptible of becoming smoothed by divine and moral influences, fitted and prepared for that living Temple, a "building of God, that house not made with hands eternal in the heavens."

To fit and prepare these living stones as perfect models, as laid down in the spiritual trestle-board, the *Square* and *Compass* are instruments that cannot be dispensed with. The perfect ashler is prepared by moral, intellectual and spiritual culture.

Designs and purposes drawn upon the trestle-board, implies accurate work. Not any thing but diligent and skillful work can be accepted. The more perfect, and diligent the workman, the sooner the promotion to distinction and honor. A true Mason will work upon his spiritual living temple that will endure forever, no decay no destruction.

The *square* of virtue should ever be applied with care and skill, and the *compass* is to be used to keep our passions within proper bounds. With the great lights of Masonry, the spirit of the Mason is kept under a strict discipline. That discipline is beneficial to all, but more particularly, with a member of the Masonic Fraternity, because of his obligations, and the sublime lessons symbolically presented to his mind by the lights of Masonry.

ALWAYS TELL THE TRUTH.—The groundwork of all manly character is veracity, or the habit of truthfulness. That virtue lies the foundation of everything said. How common it is to hear parents say, "I have faith in my child so long as it speaks the truth. He may have faults, but I know he will not deceive. I build on that confidence." They are right. It is just and lawful ground to build upon. So long as the truth remains in a child there is something to depend on; but when truth is gone, all is gone; all is lost unless the child is speedily won back to veracity.—*National Freemason.*

MASONIC MORALS.

It is gratifying to all true Masons, to know that a great effort is being made by the most prominent of the craft to improve the moral tone of the membership of Masonry. The conductors of the Masonic press and our Grand Masters in their annual addresses feel the necessity of giving line upon line, and precept upon precept. Masonry is a system of deeds, not talk. It amounts to more than mere declamation of rules and landmarks. The moral standard of the brotherhood cannot be elevated to high. There is no danger in making too rapid progress in that direction.

We find in looking over the list who are enrolled in the Masonic ranks, and some who have gained high seats, and as far as distinctions of honor can be given in Masonry are not walking by the *plumb* or meeting upon the *level* neither do they part upon the right angle of the *square*.

The sublime principles of Masonry can never be exemplified by the selfish and unprincipled. Such never know the sweets of genuine charity, or dream that there is such a thing as brotherly love. The evils of *intemperance* and *profanity* are wrongs in which some Masons indulge. Notwithstanding every initiate is reminded, that such practices cannot be tolerated. No one can dispute who observes that these evils are alarming. They meet our sight, and greet our ears everywhere, even when the badges of Masonry are worn.

There are many duties neglected and forgotten by those who make great pretensions to Masonry. The widows and orphans and worthy poor members of the fraternity are passed by, and their wants and needs ignored. These objects of love oftentimes subsist upon the cold charities of the world, that should be a pleasure to us as Masons to supply. And it is not unfrequently that they are unnoticed by some Masons who have more adventures and speculations in their heads, than *benevolence* in the heart.

Observation convinces every well wisher of our fraternity that there is an absolute necessity for a more strict attention to the morals of our membership. If this work is neglected the time will come, when long processions, and costly regalia, with all their glitterings, impressive ceremonies, expensive temples, sumptuous feasts, and foreign excursions will be perfectly disgusting in the sight of every good person. And even Masons will look upon the whole as a farce.

The time is not far distant when a more correct *shibboleth* must be observed or we fall into ruin. A more rigid demand for true Masonic *discipline* must be the watch-word of Masons, in order to be saved from the impending storm. If Masonry continues to be held in that high esteem for doing good by the civilized world, its members must take a more elevated position in all moral reforms.

WE ALL SHOULD LIVE FOR SOMETHING.

We meet thousands who have no fixed purposes. In one respect they breathe, move and live; they pass from the stage of life, and no note is taken of them; like a machine, or the animal, they are soon forgotten. And why is this so? They left no traces of good in the world. No one was ever blessed by them. They moved in a narrow selfish groove. None of the once morally weak, could point to them for help. Through all the mighty struggles of humanity, not a line of comfort from them, not a word of consolation, that could lift a sorrowing soul up into the meridian sunshine of peace and love. From the lamentable fact that they were enveloped in moral darkness, and they sank into oblivion's dark night.

All the light that such possess go out, and it is well that they are remembered no more. They have done no more for the world than the poisonous reptile, or deadly insect. Why should they not be forgotten? A life of moral poison, of selfishness, of corruption, deserves not to be remembered.

Shall we, kind reader, who are members of the honored Fraternity of Masonry, be thus forgotten. Masonry should erect their mile posts of good deeds all along the pathway of their pilgrimage journey. The instructions received in Masonry, if strictly lived up to, would leave a monument of virtue, that no storms of time could destroy. By following the teachings, we would write our names in deeds of kindness, love and mercy, on the hearts of thousands, and never be forgotten.

The great Reformer and Teacher of Israel, whom the builders rejected, becomes the head of the corner of the Temple that cannot be destroyed, and he will never be forgotten. Christians in all time to come will revere his name, and bow in spirit to him.

No American will ever be so intensely loved as Washington, to the latest born generation. He lived truly for this great Republic. He lived to establish a government where Masonry could flourish and prosper. Having drank from her fountain, he was well qualified to be a prominent instrument in moulding a Republic, harmonizing with the principles of Masonry, and therefore can not be forgotten. So, we can all live for something worthy the great behest of our Institution. The deeds of charity we leave on record, will be indelibly stamped upon the hearts we leave behind, and shine as bright stars on the brow of evening. Good deeds will shine as constant, and be as bright on earth, as the stars of heaven. This being the fact, then, we should live for something noble. For that which will harmonize with Masonry, and will never be forgotten.

DIMITTED MASON.

We are having much controversy upon "this vexed question." It has become one of the evils connected with Masonry. How to dispose of it Masonically, is the real point at issue.

The Grand Master of Alabama disposes of the subject in the following manner:

"The idea of dismission is a modern one, and an anomaly in Masonry. You might as well say that a dimitted church member was still a member of a church, or that a stockholder of a bank or insurance company who had sold out his stock was entitled to dividends, as to say that a dimitted Mason is still a Mason and entitled to Masonic benefits and privileges; for I hold that 'if he will not work neither should he eat.' The question, 'What shall be done with these drones in the hive of Masonry?' is a vexed question. The motto, 'Once a Mason, always a Mason,' we hold to be true. We hold further, that there are but two ways by which a Mason's connection with the Order can be severed, and these are by death or expulsion."

Be it known, that we are utterly opposed to non-affiliation. We look upon it as an evil that should be removed. But we do not believe that it can be cured by expelling those who hold dimits. It is not a crime for a brother to hold his dimitt. We consider it the duty for every Mason to belong to a Lodge. Yet, we do not know all of the circumstances that surround the non-affiliated Masons. They may be of that nature and character, that will give him more enjoyment than to be affiliated. The Grand Master of Alabama virtually declares that non-affiliation is one of the highest crimes in Masonry. "Once a Mason, always a Mason," he holds to be a true doctrine. We agree with him here. And we are with the Grand Master, "that there are but two ways by which a Mason's connection with the Order can be severed, and these are by death and expulsion." One of the ways here mentioned is honorable, as death is the common lot of all. The other is a Masonic disgrace. And it can not be inflicted without committing some crime. Charges must be made, a trial had, and conviction. It would be a strange trial indeed, to try a non-affiliate for holding his dimitt, and pronouncing him guilty, and inflicting the highest and most disgraceful Masonic penalty. It would be as ridiculous as a church to ex-communicate a member because he holds a letter of his church, and does not deem it proper to hand his letter to any church for membership.

So with Masonry. The non-affiliated brother is just as good

morally. He may fulfill all obligations to every one. He still holds upon the Masonic cable-tow, and obeys moral virtue.

Then again, the non-affiliated brother runs his chance of ever belonging to any Lodge after he has taken his dimit. He may be rejected whenever he applies, and the fault may not be his. It is now and then, that we have some strange doctrines promulgated.

LANDMARKS.

We have much said about landmarks, nearly every one who writes or speaks upon Masonry. Some cover every rule, law and regulation with landmarks. At this age under our symbolical system of Masonry, it is more difficult to determine what may reasonably be considered landmarks, than when the change took place from the operative system. The Masonic editor of the Louisville, Kentucky *Commercial* thinks that the physical qualification of Masonry should be discarded. We prevent his remarks for the purpose of showing what some can say.

We would say that his mental delinquents have no business in any lodge. And we need not violate any landmark, rule or regulation by rejecting all who cannot make themselves known as Masons, or learn what is required of every Mason.

"We recently conversed with Masons from Virginia, North Carolina, Florida, Arkansas, and New York, all intelligent *thinking* brethren, and the general desire is to strike out this nonsensical "*Landmark*," so-called. We rejoice that Kentucky, years since, even while performing an act of favoritism for one of her sons, struck a blow at such a nonsensical doctrine. It is argued that a maimed brother can't give signs, &c. Well, we know many who are not maimed, who never could give them, nor never will be able to do so. They possess *physical* but not mental qualifications for this part of the business, yet no one complains; indeed we have seen Masters in the chair who are not capable of properly instructing the candidates, and yet they are tolerated while a man with a clear brain and fully educated, who may have lost a finger or hand or toe or leg, is cut off and prohibited from taking part in our mysteries. Something may be said in favor of this old foggy notion, but more convincing arguments in favor of its repeal. The vast number of good men who suffered in the late war, in both armies, have set the intelligent Masons to thinking and the day is not far distant when the door of Freemasonry will be open to all such who are otherwise qualified. God speed the time!"

SHOULD A GOOD MAN EVER BE BLACK-BALLED.

We clip the following from the 122 page of "*The Masonic Trowel*."

"Is it ever right to use a negative against a good man? Upon the principle, that there is no rule without its exceptions, we answer, *yes*. This is upon the supposition that the voter is honest and conscientious. If a brother knows that a lodge has fallen into bad hands, is the home of impure and corrupt men, he has a right in obedience to divine law, to stop the supply which sustains a body which ought to die, and to prevent a good man from entering a place where "evil communications corrupt good manners." We should not hesitate one moment to squelch out such a body by all lawful means at our command."

We do not know but this is good wholesome and sound Masonry. But it strikes us, as being wrong. We do not believe, that a Mason is justified in casting a negative ballot, only for unworthiness. It matters not what the circumstances and conditions are. If they are not what they should be, go to work and remove them, or prevent the petition of a good man from being accepted, rather than cast a negative ball. The interrogation comes to us from the *Trowel*. "Is it ever right to use a negative against a good man?" And the answer is "*yes*;" "upon the principle, that there is no rule without its exception." It appears to us, that if the voter is "honest and conscientious," he will not—when he is compelled to vote—cast a ballot "against a good man." In balloting, all must vote. We have never discovered that there is in the moral code, an exception to the *rule of right*, and allow a Mason to do an un-masonic act. Voting against a good man is an offence against a moral principle. For it is right, and truly Masonic for every member to vote *for a good man*, and there can be no exception to this rule.

The idea that a good man is prevented from becoming corrupted by rejecting him, is an acknowledgment that he is not very good. It is not necessary for a good man to become corrupt, when he associates with those low in morals. To black ball a good man is not the Masonic mode to "squelch out" a lodge of bad members. The purity and integrity of Masonry can never be preserved by doing wrong to citizens.

MACKEY'S NATIONAL FREEMASON, comes regular, and is one of the best journals of the age. Hails from Washington, at \$3 per annum.

A NATIONAL MASONIC JOURNAL.

It has been somewhat amusing to see the assumptions that have been made by some to try to be the principal Masonic organ of the Nation. But none have as yet succeeded in establishing upon a firm basis, such a blessing. Quite a number have tried it, and have failed. And more than all that, the world has moved on, and none of the planets have lost their orbits. The seasons change as usual, and we trust all things will move about as usual, if future aspirants fail as others have heretofore.

Our good Bro. Rice of the *Advocate*, seems to be somewhat disturbed by the desire that Bro. Gouley expresses, and the dimensions to which he swells, to be *the national Masonic Man*. For one Bro. Rice, we believe, that of all the men on the globe, Bro. Gouley is the right man and in the right place, to be the coming man, and editor to give us a national work. No one is so near the center of all Light. No one so accurately represents the true light, life and genius of Masonry as he. The only thing we fear, is an explosion. You remember the sad fate of the old Turkey, that tried to spread herself to cover a thousand eggs? By the time she got over them all, the poor thing was spread out so thin she bursted. Lost her own life, and her former labors,—the eggs all spoiled. We hope that no such calamity will follow.

STRICKEN OUT.

The institution of Masonry, from time immemorial, has had her enemies without, who were ignorant of the great design promulgated in her principles. The outward foes would, if it were in their power, blot Masonry from the records of time, and obliterate her grand mission from the thoughts of men. Then she has enemies and treacherous foes within the pale of her precincts, whose conduct would do the same, if possible. But as this can not be accomplished, it is utterly useless to think of the result. It is impossible to eradicate Masonry from the hearts and affections of the true adherents of her principles. It would be just as easy to reach forth the puny arm of man and pluck the stars from their stations, or brush the planets from their orbits, and tell them no more to move through space and shine to light up the heavens with their far-reaching brightness, the dome of night.

The enemies of Masonry, from whatever quarter they may rally

their forces, may as well attempt to destroy the glory manifested everywhere in God's handiwork, as to strike down its power, its symbolry, and its mighty truths. Our foes on every hand could as easily "bid day unto day, and night unto night," no more to declare the Wisdom and Goodness of the great I Am, or display his power and knowledge. Let the forces unite, and as well might the glow-worm attempt to outshine the sun at its meridian.

Strike out *Masonry* ! Stop the sun from bestowing blessings to the world, and by pointing the finger, bid its glory cease. It would be as easy to extinguish the ten thousand rays of the bright luminary of the heavens, as to stop the benign favors that *Masonry* scatters along the pathway of humanity.

All of these impossibilities could be as easily accomplished as to successfully blot out the true ethics of *Masonry* from the heart of him who has bowed at her altar and partaken of her rich viands. When the soul has once feasted on the great truths of *Masonry*, so sublimely illustrated in her lessons or symbolry, it cannot dispense with the power and glory therein.

LACK OF TRUST.

By what we hear many Masons say, we infer that they have but very little trust in God.

The declaration so frequently made, and so often implied in the Masonic work seems to be lost and forgotten that we put our trust in God.

We should ever bear in mind that we cannot see by the *light* that enabled us to follow the smooth pathway yesterday. Neither can we subsist any great length of time upon the food that allays hunger to-day.

Our physical organizations are so constructed that a constant supply is necessary. So with the mind, we must have a continual fountain of mental and intellectual food to keep from falling into the moral pitfalls of earth.

We feel that we are weak when we do not lean upon the Almighty arm. And we feel vigorous and strong when confidently we trust in Him, whose strength and power is sufficient at all times.

Every Mason whether he be Christian, Jew or Heathen will consider that his great safety is when he implicitly puts trust in the arm of the Great Being who rules all things. Would it not be wise, then, for us, as Masons, to cultivate a due regard, and a reverence for him? To direct our thoughts to a proper appreciation of his goodness, love and mercy. Masons will advance, and find more light when they thus trust in God.

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PERSONAL.

It has been no doubt a matter of much interest for the friends and patrons of *THE MYSTIC STAR*, to learn that A. S. Wadhams Esq., of Chicago, became March 1st one of the proprietors and publishers of this magazine. Mr. Wadhams needs no formal introduction to the great Masonic Craft. For several years he has been conducting a Masonic Regalia and Furnishing House in Chicago, and during that time has won an unrivaled reputation in this department of business.

Although he passed through the great fire of Chicago, Oct. 9th, 1871, and his beautiful business house and all his splendid stock of goods and much other property were consumed yet his rare courage and untiring perseverance were left, and he again entered into the same business. He at once received the warmest sympathy from all former customers and his well-known energy and business integrity, shortly won for him so much business that he will very soon surmount his great misfortunes.

He will still continue to conduct his popular Regalia House and even intends to largely extend his business in this direction, yet at the same time he will devote much time and put forth great effort to help place this magazine in the first rank of periodicals of its kind.

We feel safe in saying the "*STAR*" will now take an new lustre and new interest will be added to it under the present proprietorship.

MASONRY A PURE INSTITUTION.

Masonry of old was a pure philanthropic institution; but as in every denomination, that the people who compose it, as a modern thing, are not admired by the mass, who expect from its members what is formerly expressed. Its tainted members taints the ordeals of its mission, and men, as individuals, who are corrupt, are no better as a mass or a society. It is true that love begets love, and hate, hate; so evil, evil; and if a majority of an institution are depraved, who profess good by uniting with a moral institution, and not practice it, they are a detriment to it, and such members should be suspended, the quicker the better, without any compulsion from any member thereof. Purity of conduct should be the only recommendation to Masonry, and unless a person can give positive testimony to that, they should be refused, and teach such a man that to be good he must depend upon himself and not on society, for unless he can command himself, no power on earth can, do it, unless his liberty be taken from him, which should be, unless he can appreciate freedom and not abuse it.

REV. DR. FORRESTER.

We clip the following from an exchange. Brother Forrester has of late taken up his residence in Chicago. He is well known as being one of the finest orators in the West. A reformer in all things, and a devoted Mason. If he is ever tempted to run for Congress, and is so unfortunate as to be elected, we doubt not he will withstand all *Credit Mobiler temptation*.

Dr. Forrester delivered his lecture as announced. The large and commodious house was filled long before the time. Extra seats had to be brought in in order to accommodate the people. He was listened to with interest, while he gave them one of his able lectures. The speaker drew a parallel between the church and Free Masonry. The same arguments used by the enemies of the order to destroy it, would, in like manner destroy all the churches. The Dr. reminded me, in his delivery and appearance, of Stephen A. Douglas. His scholarly attainments and thoroughly genteel address, place him at once among the great men of the Northwest. Do not be surprised if Dr. Forrester should represent the Second District in Congress before many years. His unflinching loyalty, christian character, and thorough qualifications, make him a suitable man for the place.

THE MASONIC MUTUAL BENEVOLENT ASSOCIATIONS.

It is somewhat strange why some of the *Grand Lodges* are so reluctant in giving aid, strength and encouragement to measures that enabled the Fraternity to fulfill one of the most sacred obligations of Masonry. We learn that the Grand Lodge of Michigan, rather gave the cold shoulder to the subject at its last communication. Why not every Grand Lodge follow the noble, and praiseworthy example of the *Grand Lodge of Indiana*. It is one of the noblest acts, and the brightest page of our Indiana Brotherhood.

B. W. Walker of Holly, Michigan has been appointed as traveling Agent of the Association in Michigan, whose head office is in Detroit. We bespeak a good word for brother Walker. Every Mason in Michigan should give aid and succor to this institution of Benevolence and Love. The system provides a method by which Masons can with a trifling expense provide for their own families. And it enables members of the Fraternity to take care of the widows and orphans of Masons. It is an insurance on the lowest possible rates. The old system of life insurance, is one of the popular modes of swindling. The Mutual Benefit Association of Indiana pays to the widows and orphans money and the cost is about one fourth as much as the old life insurance system.

We have heretofore spoken upon this subject in "THE MYSTIC STAR," and we believe that our Grand Lodges could do no nobler act than to foster and mature into perfection this system.

R. W. BRO. JAMES FENTON, of Michigan is well known to the Masonic Craft throughout the world. Over one quarter of a century he has served the Fraternity in his jurisdiction as Grand Secretary most faithfully. He has given good satisfaction, and no one can find any fault with the work that he has done. He has been truly a model scribe and kept his books in such a form as feared no inspection. He retires with the entire good will and wishes of the brotherhood. The brothers at Owosso, expressed their good feelings by presenting him a silver service. Grand Master Mc Curdy honored the occasion by presiding at the presentation.

If it be difficult to rule thy anger, it is wise to prevent it; avoid all occasions of falling into wrath, or guard thyself against them whenever they occur.

THE MYSTIC STAR.

May--1873.

BROTHERLY LOVE.

BY REV. J. C. PATTER.

In those days when John the Evangelist is said to have presided over the Masonic Fraternity, there was very little or no difference between Christianity and Masonry. But they were troublous times to the church. Its members had much to encounter, and much to endure. If we except the Masonic or Essenean Fraternity, which appears from the first to have succored and shielded them, they were hated of men. "Christ crucified," in the power of whose life they trusted, and by the light of whose teachings they sought to regulate and rule their own, "was to the Jews a stumbling block and to the Greeks foolishness." By artifice and cunning, by lying and intrigue and contumely these strove to create and keep up an evil prejudice against them, and by the strong arm of force to oppress them, and bring them to naught.

Thus they were called to "wrestle against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places—not more in advancing their sentiments, than to preserve their very existence.

It was therefore necessary that there should exist among themselves, some strong bond of union, something that should hold them firmly together, and enable them to endure the reproach and the enmity and the opposition that came from the outside, without being severely injured or weakened by it. And such bond of union they possessed in a pre-eminent degree:—It was *Love*—love of the brotherhood:—the only perfect bond that ever did or ever will

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hold any fraternity or society together and give it prosperity and a healthy growth, for any considerable length of time. This, was the evidence by which they knew that they were truly born of God and had passed from death unto life. It was their watchword, and the talismanic sign by which they knew one another and made themselves known. Nor was it altogether a secret sign;—others saw it and recognized it as a virtue among them;—and the more thoughtful, but not ill-disposed, who had been prejudiced against them through the scandal of those that hated them, began to say, among themselves, “Behold! how these love one another: Is not love, of God?”—and the prejudices of such gave way. Love won them to the fellowship of the hated band that loved one another. Thus the church was held together, built up, and prospered—the weak became strong—because its members had love one towards another.

Brethren of the Masonic Fraternity,—love is just as necessary to-day—and with us—as it ever was. It has not lost an iota of its power. It is just as strong to preserve and to build up societies, to weaken and destroy the power of enemies, and to triumph over prejudices and opposition as it ever was. *Brotherly Love* is one of the tenets of our profession. Let us but maintain this, and we never need fear for the rest. We know not how much our fraternity shall do—how much it shall accomplish for each one of us who are its members, nor for the profane who know not its worth—we know not how much time shall be consumed while it is doing its work; but we know that its results shall be *good*—we shall not labor in vain—God’s blessing will be upon our endeavors. Let us then have love one toward another. Let us love, not in word, neither in tongue, but *in deed and in truth*. As often as we gather in our Lodges and bow around our sacred altars, and feel the presence of Almighty God among us, let us remember and renew our pledges of love—first, to God, and secondly, to one another. Let us enlarge our sympathies and our charities; forget and forgive if aught has been amiss in the past as we hope to be forgiven by our Common Father; and, in the future, more resolutely watch over ourselves and encourage one another to love and to good works. Let us be, and feel that we are one family in the Lord, having a common interest and possessing a common spirit, among whom “no contentions may arise but that noble emulation, of who best can work and best agree.” In love let us speak good counsel one to another, and with thankfulness receive it to our profit; and, if any occasion shall arise, stretch forth our hand to sustain a falling brother, bear him up, and if possible set him in a more safe place among us. Let us not forget that we are none of us above the reach of temptation, and that all we have our

weaknesses; for thus shall we be exercised with the greater measure of Charity.

This is an observing world;—the hearts of liberal men would soon be divested of prejudice, and the good would be drawn towards us—they would come of their own free-will and accord—when they see us as “good men and true” walking uprightly, keeping our tenet of Brotherly Love and having all of our working tools well polished with use.

But one thing is needful to insure, to perfect, and to preserve this love among us. It is *that we be worthy to be loved*. For this each one of us must exercise himself. It is of no use that we pledge ourselves—though we do it in the presence of God, with united voice around our altar—unless we are individually resolved, that God helping us, and the brethren helping us, we will be worthy to be loved.

None of us can love that which is unlovely. This is not possible in the very nature of things. Those who love virtue and religion,—cardinal features of Masonry—and are desirous to “grow in grace” cannot feel their hearts strongly drawn towards those whose daily life and constant habits evince that they care not for religion and virtue, and have no such desire. They may love them for all their good qualities, but in spite of themselves there will be a tie lacking, that can only be supplied by the other party. We must all then exert ourselves to be better men, to handle with more skill our working-tools, using the gavel to divest our hearts and consciences of the vices and superfluities of life, squaring our actions by the square of virtue, and so polishing our hearts with all Christian and Masonic graces that we shall reflect beauty from our place in the temple of souls. We must be masters of ourselves—at least we must try for this, and try earnestly, and persistently.

Whatever is of bad influence in community; whatever is of bad influence at home, or in anyway, directly or indirectly mars the quiet, the peace and the trust of home; whatever is an example in us which we would not wish to see followed, even by our wives and children, is an evil; and we ought to exert ourselves to overcome it, to rise superior to it and plant our feet upon a higher plane, a nobler level. Such effort on our part will ensure us what is needed among us,—the love of the brethren. It will be the warrant of our worthiness. I care not how low a brother may have fallen; I care not how many vices he may have had, and still has to contend against, *if he be but contending*; I care not if the world has cast him off, I will not cast him off; I will love him; I will own him for my brother; I will meet him on the level; I will draw him to my bosom; I will help him to rise. Such we can love; such the good will always love; such God’s pure angels love; and such are loved and helped of God.

BURNETT STATION, Mo.

THE MARCH OF MASONRY.

Hail, Masonry! to noble deeds inclined;
Thy glorious march hath joined the march of mind.
From time remote, thy splendid Ark hath stood
The blest asylum of the great and good.
Thro' years to come, the glorious Ark shall stand,
Thro' years to come shall march the brilliant band,
Till yon bright sun shall lose its radiant light,
And the whole universe shall sink in night.

Three thousand years have gone down the tide of time, since Masonry began her glorious march. The whirlwinds of war have passed over the earth, spreading desolation and death—the monuments of grandeur have crumbled into dust—the sceptre has fallen from the palsied arm of the monarch; yea, kings have tumbled from their lofty thrones, and empires have passed away, in the splendid drama of destruction, since the sublime edifice of Masonry first dipped its spire in the clouds and shed its brilliancy on the benighted bosom of the world. Hand in hand with science it has kept its march, amid the melancholy ruin of ages, and it has triumphed over the bulwarks of opposition in every age and in every clime. The prejudice of bigotry and the tyranny of ignorance have fled before it, as the shades of night before the orient orb of day. The lamp of Masonry has illuminated with its light the darkest night of time, and was instrumental in dispelling the gloom which once hung on the fair brow of learning. While the Eleusinian, and all the mysteries of ancient Egypt, have been submerged and sleep in the dark vortex of oblivion, those of Masonry have survived, and will flourish, perhaps, until time shall tumble over the precipice of empires, and be lost in the ruins of a thousand centuries. What religion is to the Christian world, Masonry is to the moral; and in her march we behold some of the noblest attributes of nature. Not more grand and glorious is the blue pavilioned arch which encircles the universe—not more beautiful and sublime is the rainbow in the east, where justice and mercy meet, than the glorious galaxy of benevolence and charity. Founded on the noblest principles of human nature, the Ark of Masonry can never be moved. The storm of passion may beat against it—the thunders of tyrannical denunciations may endeavor to subvert it—but it will stand in its own native originality, unhurt by the demons of ignorance and darkness. The antiquity of the institution—the long and splendid march of Masonry and the innumerable sons of genius who have joined her ranks, prove her glory and substantiate

her worth. Look on the pages of history for the confirmation, and see how the glory of the world hath passed away, and how the mighty of the earth, with splendid kingdoms, have fallen, while Masonry has marched through her own blood to her present magnificent and triumphant victory.

Where now are the trophies of grandeur and magnificence which once adorned Egypt and Judea? They are amid the undistinguished wrecks of ages. Where now are the glittering towers of Troy, from which the destroyers of the house of Priam were welcomed by the Spartan dame? Where now is the Trojan hero, who was dragged by the wrathful son of Pereus at his chariot wheels? Alas, the mighty Hector and the dreadful Achilles are no more—they are buried beneath the cenotaph of time—they live but on the pages of the *Iliad*.

Look from the summit of Parnassus and behold Greece in her glory, the garden of the globe, and the land of Solon and Lycurgus. Listen to the immortal strains of Homer, and the sublime eloquence of Demosthenes. Observe Phillip of Macedon, as he vanishes in the vortex of revolutions, and his daring son, as he plucks the diadem from the brow of the Persian warrior. See Thebes, Athens, and Sparta, alternately holding the reins of empire, and the whirlwinds of faction driving the wheels of destruction round the land. Where now is the glory of ancient Greece? Where now is the land of science and of song? Where now are her victorious armies—her brave warriors—her illustrious statesmen, her immortal poets? They have gone down the tide of time. They have ceased to exist but in the scroll of fame. Beneath the vengeance of Rome they were swept away, and where *now* is Greece? From the grasp of the turbaned Turk she is struggling to be free, and the hour must ere long arrive when it shall be accomplished. But even with freedom, she has fallen. The lamp of learning has been extinguished, and darkness rests upon the bosom of her land. Gothic ignorance now dwells on the ruins of oriental greatness. The traveler pauses as he wanders through the Elysian scenes of Greece, to muse upon the mutability of grandeur, and he views the noiseless serpent, as it crawls over fragments of ancient architecture.

From her hundred towers, behold Rome waving her sceptre over subjugated Greece. On the banks of the almost fabled Tiber, see her in all her splendor. She is the mighty mistress of the world, and on her walls are waving the flags of all nations. The mighty Hannibal lifted his arm against her, but she crushed it; and Carthage, in whose walls Queen Dido entertained Æneas, fell before her. Cæsar then lived. His path was conquest, and dreadful was the fate of that warrior who dared the vengeance of his arm. But where now is Cæsar? He is murdered. Where is the rival of

Pompey, the hero of Pharsalia? He is murdered. Where is Cicero, whose thunders of eloquence shook the Forum, and struck terror to the hearts of tyrants? He is murdered. Where is Seneca, and where is Cato? The one has fallen a victim to a tyrant, and the other to himself, that he might escape the tottering ruins of his country. And mighty Rome, where is she? She has tumbled over the precipice of faction, and is lost in the whirlpool of anarchy. A barbarian torrent has overrun the blooming gardens of Italy, and the red arms of Goth and the Vandal have prostrated her forever. The footsteps of Cæsar have been effaced from the soil of England, and Rome has been a prey to the dreadful tiger of Corsica.

France plunged in the labyrinth of a bloody revolution, arrests the attention. Behold the same Napoleon, who was once opposed to, but afterwards embraced the principles of Masonry, as he rises like a giant from his slumbers, and seats himself on the throne of the Bourbons. He arose—he conquered—he flourished. He pointed the thunder of his artillery at Italy, and she fell before him. He leveled his lightnings at Spain, and she trembled to the centre of her throne. He sounded the knell of vengeance on the plains of Austerlitz, and all Europe was at his feet. He was greater than Cæsar—he was greater than Alexander. But where now is the French Emperor? Where now is Napoleon Bonaparte? He wears no longer the crown of the Bourbons. He has fallen from the throne of the Czars on which he seated himself at Moscow. The tremendous military drama has closed, and the great tragedian has left the stage forever. His race was short but it was glorious. It was like the brilliant star that twinkles on the horizon for a moment, and disappears. The Lion of England has triumphed over the fallen Tiger of Corsica, but his fame is immortal.

Amid the ruins of empires, we behold poor, unhappy Poland. She was divided, and fought against herself. She has conquered her own empire, but has not enjoyed the spoils. The Austrian, Russian, and Prussian standards are waving above the walls of Warsaw. They have performed one of the most unparalleled deeds that ever came forth from the womb of time. They have dismembered one of the most powerful kingdoms on earth, with the same facility that they would have divided the trophies of war. The sun of glory has set behind the hills of Poland,—forever a melancholy example of faction and anarchy. Poland, once powerful, is a kingdom no longer.—Switzerland, whose Alpine scenery has delighted mankind even in description, is but little superior to Poland. The glory of William Tell has departed, and is no longer known but in tradition.

Where now is the glory of Spain and her invincible Armada, with which she attempted to conquer England? Where is Charles

V., and where is Phillip II. ? Where is the reeking hand of Alva, and the bloody inquisition ? Ye Gods ! where now is the power of Spain ? Wealth has made her poor ; and with her sister Portugal, she will ever remain contemptible. Spain has a name to live, but she is eternally dead. The bigoted, tyrannical Ferdinand, has swayed her sceptre on a throne of blood—yea, on a throne deluged with the tears and gore of unoffending innocence. View the scroll of *Masonry* ; and his name will be found written in human blood. The cries of his victims have ascended to heaven for vengeance, from the rack and the wheel—the curse of *Masonry* is upon his debased head.

Thus, from remote antiquity, through these countries, has *Masonry* kept her march, unsubdued by the bigotry of ignorance and tyranny, but gathering strength amid the fall of kingdoms, and the ruin of empires. She hath passed through Spain and her footsteps in blood are still visible on the strand from whence she embarked on the stormy sea. Chains and dungeons still await her followers who have lingered on that despotic shore ; and the rack and the wheel still stream with the blood of her illustrious sons. But the voice of tyranny hath died on the ocean breeze—it mingles hot with the breath of the western wind. The ark in safety has landed fair *Masonry* on the shore of freedom, where the Goddess of Liberty welcomed her to her gardens, and aided her in erecting her sublime temple. Climb to the summit of yon blue mountain, on which the grey clouds rest in majestic grandeur, and from thence survey the glittering spires and lofty fabrics of *Masonry*, which lift their heads to the heavens and adorn the beautiful gardens of this modern Greece. How beautiful doth the Genius of *Masonry* stand all alone amid the sublimities and solitudes of the western wild, and views the great symbol of light, the sun as he sinks in his flaming car in the waveless ocean space. Her glorious march is now completed—she has descended from the oriental ages and eastern nations, and hath disseminated her light in the world—that light must now shine until the end of time. Hand in hand with Liberty, she now unfurls the whiter banner of peace and innocence, and establishes the empires of Christian benevolence, where the Indian, in his idolatry, once bowed his knees to the setting sun, and offered up his human sacrifice to the Great Spirit of storms and darkness. Aided by the light of *Masonry*, in conjunction with that of science, and those brilliant luminaries which once illuminated Greece and Rome, American will ere long astonish mankind, and outstrip the world in the glorious march of mind.

VIRTUE is the mantel which covers the pure in heart.

ANCIENT CRAFT MASONRY.

We live in what may very properly be termed a *fast* age, an age of progress, the rapid advancement in science and art, the grand discoveries which have signalized the Nineteenth Century, and which in all time will make it memorable market as conducive more to the advantage of man than any which have preceded it, and afford to the contemplative mind ample scope for thought and grave consideration.

While improvement thus marks the course of time in these respects, has it been so in the beautiful science of Masonry; has inventive innovations of modern times improved it, the glitters and time of external show, and the addition of high sounding title enhanced its original purity, or added to that simplicity which heralded its advent among men? The inquiring mind may doubtless discover that all attempts at improvement have been worse than futile, and that effort in that direction must finally prove the perfection and immutability of that divine sentiment which called it into being.

Ancient Masonry has no connection with Heathen traditions, Jewish fables, or Monkish tales. Throughout the entire system there is no allusion made to either. It is a constant companion exemplar and expounder of truth, dealing only with simple matters of fact demonstrable to every inquiring mind. If there is one thing insisted upon in all its teachings more than another, it is love, admiration, and veneration for the truth, while it is unmistakably condemnatory of falsehood, deception and fraud. The emblems, symbols and allegories which it uses are to convey to the mind the pure doctrines of the system, and these are, without any exception, based upon the immutable principles of truth.

Sectarian in any sense of the word it is not. Under the Jewish dispensation it was Jewish, because based upon the revelation which had been received from on high, and brought Judaism to the Christian era. Under the Christian dispensation it was Christian because the types and shadows had passed away with the coming of the Messiah. And the same profession of faith is required to-day from every recipient of her teachings which was insisted upon many thousand years since, viz. "Do you believe in the existence of one, true and ever living God? And if so, what do you believe to be your duty toward God, your neighbor, and yourself."

Ancient Masonry has nothing to do with "quaint old rhyme, modernized to make it understood of the vulgar." There has been no age of the world, in which the doctrines and truths of

Masonry were conveyed in rhyme or poetry, nor has it ever been the case that it was arranged in any language to be more easily understood by the vulgar.

It should be remembered that in earlier days learning was in the hands of the few, concealed under hieroglyphics, and mysterious allusions. A tolerable proficiency in philosophy, science and literature, was no despicable attainment. Its honors were the result of long, studious, and painful application, accompanied by irreproachable morals, and were conferred in different grades after long probation. The knowledge acquired was altogether concealed from the vulgar, identified with the religion of the country, and remained in the hands of its ministers. One of the earliest efforts of the human mind has ever been to acquire some knowledge of its Creator, and searching after him in all his work, it is but natural that the first acquisition of man, in the infancy of letters, should have strong characteristics of religion. Hence were united in the same individual person, at the same time, the several characters of physician, lawgiver, priest and philosopher, that of priest always predominating with a necessarily commanding sway.

In later days, under the Christian dispensation, the erection of religious edifices originated with the clergy. During the dark ages, learning, the arts and sciences—all, irrespectively, took refuge in the religious houses. The Monks devoted themselves to sacred science, literature, and a zealous cultivation of every branch of human learning, including the fine arts. They were teachers in all these mediæval times, and possessed a large number of colleges and schools. Architecture exclusively belonged to them. The ecclesiastical superiors designed and projected the plans for their churches, and superintended the building of the same.

Through all the several periods of the past, hieroglyphic writing embraced whatever was visible in the material world. The sun, the moon, the stars, animals, plants, and works of art, all conveyed knowledge to the minds of men. The implements of architecture were among the several means used for this end. All were pressed into the service of learning, science, literature, and religion. These are found in Ancient Masonry. But because they are here, *we must not suppose that Ancient Masonry was an operative institution, or association, or that she served her just and lawful time in the actual working of wood, brass, and stone, and at length, by some sudden effort, or some silent and imperceptible revolution, achieved her freedom, and retired from labor and toil.*

There were employed at the building of the Solomonic Temple several thousand men, but because they labored at the quarries in getting out and preparing the stone for that sacred edifice, according to their instruction, we must not necessarily suppose that all,

or even any, were Masons. The ecclesiastical builders, consisted at first wholly of monks and their servitors. But because these persons labored in the erection of sacred edifices, it would not legitimately follow that they were Masons. They were operatives in both cases, and performed their work in accordance with instructions given them by those who originated the original design, and carried it out. But the spirit which originated and the wisdom which designed these monuments of wise and good men, were quite unknown to them. They were among the number of those who could be properly styled the vulgar, for *most of them could neither read nor write.*

Ancient Masonry had no connection with unlettered or uneducated men. All her members were men of high mental culture, and lovers of the Truth. Literally, they were the wise and good. For nearly the space of a thousand years prior to the Reformation, during the mediæval ages, a long night of ignorance overspread the nations of Europe, and the adjacent region of Asia, during which time the progress of literature, science, religion, and morality seems to have been almost at a stand, scarcely a vestige remaining of the efforts of the human mind during all that dark period. The debasing superstitions of the existing Church, the hoarding of relics, the erection of monasteries, the mummeries which were introduced into the services of religion, the wild and romantic expeditions to holy places, usurped the place of every rational pursuit, and for a time completely enslaved the minds of men.

History relates "that Alfred succeeded to the throne, A. D. 872. So great was the ignorance then prevailing that persons of distinguished rank could neither read nor write. He complained, *"that from the Humber to the Thames, there was not a priest who understood the Liturgy in his mother tongue, or who could translate the easiest piece of Latin, and that from the Thames to the sea, the ecclesiastics were still more ignorant."* He bent all his thoughts to the devising of means how he might render his people happy, composed a body of laws, was the institutor of juries, and ordained that every man should be tried by his peers; invited learned men from abroad, and in A. D. 886, founded four colleges at Oxford—one for Divinity, one for Grammar and Rhetoric, one for Logic, Arithmetic, and Music, and another for Geometry and Astronomy; introduced the way of building with brick and stone, houses before being built of wood; was exact in the distribution of his time, allotting eight hours in the day for the dispatch of public business, eight hours for sleep, study, and refreshment, and eight to devotion and the study of God. He died A. D. 900."

The example thus given was not unheeded. Soon after the death of Alfred, sacred edifices began to make their appearance in

England and Scotland, and by the fourteenth century these monuments to the skill and science of ecclesiastical superiors were universal in the land. Animated by the spirit and example of that great man; impressed by the same doctrines which guided him in all his undertakings in life, and being filled with the desire of exalting the name of the Most High God, they wrought these wonders amid a darkness then felt, and left behind then for succeeding generations, monuments which were not only intended to glorify God but to serve as footprints by which the Order of Masonry could be distinctly traced.

Thus has it ever been from the beginning. The votaries of this knowledge through all generations of men, have long passed away but they have left reminders in the Pyramids of Egypt, the Temple of Solomon, the catacombs of Rome, and the cemeteries of the later days, that Ancient Masonry was the same then that it is now—that it proclaimed the doctrines of Life, Time, death, and Immortality—taught the same truths, viz: the existence of the only wise God, the Eternal, the Immortal, the Invisible—the moral responsibility of man—a state of reward, and punishments, beyond the grave, and an absolute necessity of conforming their lives in accordance with the precepts of the Master.

Ancient Masonry is completely unfurnished with any type or character but those which originally related to the worship of God, or conduced to the great objects of moral instruction. She comes not to offer problems to exercise the wit of man, but to declare Truth—denouncing all who oppose or willfully corrupt the same. In the present time, as well as in the past, many of the professed votaries of Masonry have thought of establishing their own importance and pre-eminence by affecting to imitate her assurance, in dogmatising and uttering anathemas in support of tradition, and the decisions of human wisdom. These she passes by in silence and contempt—needs not the applause of multitudes to support her cause—never affects to gain ground upon men, in the way of soothing any of their prejudices, by the art of eloquence; yet her adversaries, even by their opposition, are frequently subservient to the progress of her benevolent design. If she awakens the hatred of the world, the noise thence arising often serves as an echo, to publish and spread her testimony, thus awakening attention to salutary instruction; never disconcerted in her grand design, let noisy parties behave as they will. She incites her children to maintain, with tenacious and inflexible good, will the Truth—that trust which is the bond of their union, and the source of their common joy.

Ancient Masonry was an *Heirdom or Inheritance*. Its portals were never open to the illiterate or the vulgar, nor could any such

obtain admission within its walls. The qualifications were a well-cultivated mind, love for the truth, hatred of error, morality in behavior, and a strong desire for improvement in knowledge. The inheritance belonged to the children of Masons, and these were thus educated for the purpose. Even then, if, on arriving at manhood, they were guilty of immoral conduct, or manifested a desire for illegitimate pursuits, they were rejected, and cast aside, as unfit for the assembly of good men.

It was an inheritance that was priceless in value, because it not only affected the life, but formed in the heart, the great principle of action, under all its varied circumstances, viz: the pure love of Truth—the manifestation to those around them, of heavenly virtues. If revelation declared that “He that shutteth his ears against the cries of the poor and needy, shall cry himself, and shall not be heard,” he believed it fully, and to the suffering, his hand became open as the day. If it declared that “Covetousness God abhors,” he became careful lest his sympathy should be blunted in unwearied efforts to become rich. If it assured him that “a man of blood was unfit to erect a temple sacred to the name of God, who, amid the thunderings and the lightnings of Sinai, had declared “Thou shalt not kill,” he became a man of peace, and all his intercourse in life was marked by that shining grace. And if warned by wasting sickness or bodily infirmity, that he was about to be called into the Master’s presence, no fear caused him to tremble, because he had sought and labored to do the Master’s will—
New York Dispatch.

HUMILITY.

Fair, soft Humility, so seldom seen,
 So oft despised upon this little earth,
 Counted by men as dross of little worth,
 Though in the sight of Mightiness supreme
 ’Tis hailed and welcomed as a glorious birth,
 Offspring of greatness, beauty perfected,
 And yet of such fragility extreme,
 That if we call it ours, ’tis forfeited;
 Named, it escapes us, thus we need beware,
 When with the Publican we plead the prayer,
 “A sinner, Lord, be merciful to me!”
 Our hearts do not say softly, “I thank Thee,
 O Lord, for this sweet grace, Humility,
 Which I possess, unlike the Pharisee.”

THE HOLY BIBLE, SQUARE AND COMPASSES.

Symbolic Masonry combines the teachings of Nature and revelation, in a most instructive and impressive manner. It avails itself of every suggestion of the sublime principles of moral and Masonic truth, found in the volume of Nature, exhibiting lessons of wisdom strength and beauty, both for our admiration and imitation. Many symbols are employed to impress these great lessons upon our minds, with such lectures and illustrations as will enable us to feel their force and appreciate their value and beauty.

But the GREAT LIGHT in Masonry is the Holy Bible. There is such a value placed upon this, that no lodge can be opened without it—no Mason would sit in a Lodge unless he saw the book of the law, open, upon its altar, with the Square and Compasses lying upon its open pages. All would be Masonic darkness without this *Great Light*!

But symbollic teaching requires the fixed attention of the mind, to gain a full and complete knowledge of all the valuable suggestion of these silent instructors. We very well understand why the open Bible lies before the assembled craft; for from the position it occupies, and the wise lessons imparted by it, we readily perceive that it is the central light from which we derive a knowledge of God, and the divine principles on which his moral government is founded—we perceive the origin of our race, and the great destiny that awaits those who will so live on earth, as to pass to superior joys when we are called from our labors. All this is plain enough to the observing Masonic mind.

But why do we see the "*Square and Compasses*" ever resting upon its pages? What connection have these with the "*Great Light*?" These questions present a theme of thought upon which the Masonic mind may expand with profitable reflection:

1. The Bible is sacredly regarded by our ancient Order as the moral and Masonic trestle board upon which the Supreme Grand Master has drawn his spiritual designs. "As the operative Mason erects his temporal building in accordance with the designs laid down upon the trestle-board by the master workman, so should we both operative and speculative, endeavor to erect our spiritual building in accordance with the designs laid down by the Supreme Architect."

2. From the designs drawn out by Divine Wisdom, upon the pages of this great trestle-board, we perceive the *immortal* nature of the human soul; its vast capacity, and the demands and appliances necessary for its enjoyment in this life, as well as that super-

ior state that awaits the just and pure, in that "building of God, that house not made with hands, eternal in the heavens."

3. A fitness for that spiritual habitation, requires skillful labor upon the material which is to compose the spiritual edifice. "Living stones," taken from the quarries of nature, as rough ashlers, susceptible, by gracious influences, and diligent labor, to receive a form and fitness for their appropriate place in the living temple, have to be fitted for their place in the building.

4. To fashion these living stones after the models laid down in the spiritual trestle-board, the "*Square and Compasses*" are indispensable. It is by these that we are able to copy the dimensions, form and structure of all the parts, and work them into the structure of the perfect ashler. These spiritual working tools are, therefore, always seen resting upon the designs, ready to render service to every true craftsman who designs to *work out his salvation* according to the pattern shown him in this fountain of moral and Masonic light.

5. Models and designs drawn upon the trestle-board, mean work! They mean diligent and skillful work! The more skillful and diligent the workman, the higher will be his promotion in rank, distinction and honor. He is at work upon a spiritual edifice—a living temple—that will endure forever. It is thus a distinguished honor to become a co-worker with God, for while he works in us to will and to do his pleasure, we work out our salvation—the work he has given us to do—with fear as to our ability, and a *trembling* anxiety to succeed in the perfection of the great design before us. Let us apply the *Square of virtue* with great care, lest we fail to copy the design correctly; and use the *Compasses* to *circumscribe our passions* and keep our spirit under a strict discipline, lest the work we have in hand be marred and ultimately rejected and thrown aside as unfit for a place in the Living Temple. In this delicate and skillful work, all the working tools of the craft will be found useful, in the "more glorious and spiritual uses" for which we are taught to employ them; but the *Square and Compasses* are ever to lie upon the spiritual trestle-board, suggesting the valuable idea of copying the grand designs there drawn out and *chiseling* every part into the work before us in the model of our Masonic character.

EVERY man has, in his own life, follies enough; in his own mind, trouble enough in the performance of his duties, difficulties enough, without being over curious about the affairs of others.

HARBOR not revenge in thy breast; it will torment thy heart. and disorder its best inclinations.

A MASONIC SONG.

AIR:—"FAR, FAR, UPON THE SEA."

Far, far o'er land and sea,
Where'er Earth's children be,
No matter what their country, creed, or race—
With a power exerted still
For good, opposed to ill,
The presence of our Brotherhood we trace.
For the ocean may divide
Our branches spreading wide,
Our root is firmly fixed on mother earth.
As our solemn mysteries blend
And ever upward tend
To the "cloudy canopy" from whence our Order had its birth.
Then here's abundant health,
Long life, sufficient wealth,
For all who love the "compass" and the "square;"
May they still united be,
In mind and body "free,"
True exponents of the symbols which they wear.

May our Order still be found,
Spreading peace and concord round,
Illuminating our land with its "transmitted light."
Till the foe become a friend
And the rival colors blend
To form "the arch of peace" in Heaven's sight.
For the battle oft has been
"Twixt the Orange and the Green
Outside the magic circle where we meet.
Here the combatants unite
Unmindful of the fight,
And lay their tarnished weapons at our feet.
Then here's a health to all
Who obey the mystic call,
That gathers us in friendship, love and peace,
May they still united stand,
Till in this and every land
Unworthy strife and jealousy shall cease.

RE-UNION.

BY ALBERT PIKE.

Let us drink together, fellows, as we did in the days of yore,
And still enjoy the golden hours that fortune has in store ;
The absent friends remembered be, in all that's sung or said,
And love immortal consecrate the memory of the dead.

Fill every goblet to the brim ! Let every heart be filled,
With kindly recollections, and all bitter ones be stilled !—
Come round me, dear old fellows, and in chorus as we sing,
Life's autumn days shall be as glad as were its days of spring.

Drink, brothers, to the absent who are living, first of all,
While each familiar name and face we lovingly recall !
The generous and brave and good !—The kind and frank and true,
Who knew not how false words to speak or what was base to do.

We see the faces of the dead ; they hover in the air ;
And looking on us lovingly, our mirth they seem to share ;
O dearly loved ! though ye have gone to other stars or spheres,
We still have for you thoughts of love and consecrated tears.

Pour a libation rich with love upon the graves that hold
The ashes of the gallant hearts that long ago grew cold ;
And swear that never party feuds of civil war shall break
Our bonds of love, and enemies of friends and comrades make.

The dead are with us always, friends ; let us their teaching heed !
"Forgive thy brother, if he err !" they eloquently plead ;
"Let by-gones be by-gones !" they cry : "let the old love revive !
And on the altars of your hearts keep friendship's fire alive !"

It is better far to love than hate, for nations as for men,
Let us hope the old good humor soon will bless the land again ;
But if the politicians still should wrangle, scold and fight,
Their quarrels shall not break the ties that we re-knit to-night.

Our autumn-days of life have come, the frosts begin to fall
Beyond the dark, deep river, hark ! we hear old comrades call,
To the dead and living whom each loves, let each his goblet fill,
And the memory of the dead shall make the living dearer still.

DIFFERENCE IN THE ORGANIZATION, &c., OF THE YORK AND SCOTTISH RITES.

It is unquestionably the fact that first impressions are most lasting, and, as a natural consequence, the peculiarities of the particular Masonic system in which a brother is brought for the first time to light, is most apt to guide and govern him in all his future conceptions of the Masonic Society, especially as regards the laws, rules, and regulations upon which that particular system is based. Thus a Mason, who has received his education in the York Rite, no matter whether it be according to the "American System," or the modifications of it which prevail in England, Scotland, or Ireland, is taught to believe that the subordinate Lodges are the source from which legally arises the power to form a Grand Lodge or General Assembly of the Craft, within a particular Masonic jurisdiction, or territory; and that on the three primary degrees conferred in the subordinate Lodge, all further advancement in Chapters, Councils, or Commanderies, is based. In other words, without a subordinate Lodge, there can be no Grand Lodge; neither can there be a Chapter of Royal Arch Masons, a Council of Royal and Select Masters, or a Commandery of Masonic Knights Templar. And we admit such teaching is correct, as, also, that any punishment inflicted in a subordinate Lodge of the York Rite, whether it be suspension or expulsion, carries with it the same degree of punishment in a Chapter, Council, or Commandery; or, in other words, in every other body of the system, which acknowledges Symbolic Masonry as the foundation stone. The Grand Lodge, or General Assembly of Masons of the York Rite, in all its modifications, is but the creature of, because it was created by, subordinate Lodges. It is a *majority* of the representatives of such subordinate Lodges, when assembled in Grand Lodge, that make the laws by which all the Lodges in the particular jurisdiction are to be governed. Such laws, however, to be binding, must in no wise conflict with, or violate the Ancient Landmarks, as contained in the Old Charges, and the General Regulations—sometimes called the XXXIX Articles of faith—upon which the so-called York system is based. The moment these foundation-stones are removed in whole or in part, the grand body so authorizing the same, as a natural and logical sequence, ceases to be a component part of that particular Rite, and should be not only viewed with suspicion, but absolutely placed as much beyond the pale of all regular bodies, as is the present spurious body of Mr. Chassaignac, in New Orleans.

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But while the subordinate Lodge is the fountain of existence in the York system, it is not so in some other co-existent Rites, one of which at least is entitled to as much respect and Masonic veneration as the York—we mean “The Ancient Accepted Scottish Rite.” In this latter Rite, the subordinate bodies of the same are the creatures as they are the creations of the Supreme Council of Sovereign Grand Inspectors-General, thirty-third degree, or governing power of the system. A Supreme Council S. G. I. G., thirty-third degree, can exist without a subordinate body. It has all the elements of vitality within itself. If vacancies occur among its office-bearers, it can supply the same by creations of other Sov. Gr. Ins.-General to make up the quota. Instead of being based, as is the York Rite, on “Ancient Landmarks,” &c., it has for its foundations the “Statutes and Regulations of 1786.” The 1st section of article II. of these statutes declares: “The 33° invests those Masons who are legitimately in possession thereof, with the character, title, privileges, and authority of Sovereign Grand Inspectors-General of the Order.” The 3d section of same article says: “A body of men of that degree, styled A COUNCIL OF THE 33° OF OF POTENT GRAND INSPECTORS-GENERAL OF THE ORDER, is constituted and composed as follows:

1. “In places where a Supreme Council of this degree may properly be established, authority is by these Decretals given to that Inspector who has been longest admitted, to elevate another brother to the same degree and rank, he becoming the surety of such brother, that by his character and learning; and by the degree that he possesses, he deserves such honor, and thereupon the latter shall take the oath of office.”

2. “Then these two, in the same manner, jointly confer the same degree on another person.”

§ IV. ‘And thus a SUPREME COUNCIL will be established.’

The difference between the organizing powers of the two rites named above, will at once be seen, and it was with the full knowledge of such dissimilitude, that we wrote our criticism in the *Democrat* of August 18 ult., on that portion of the address of our beloved and highly-respected Sovereign Grand Commander of the Supreme Council 33°, for the Northern Masonic Jurisdiction of the United States (who was made at the same moment of time and at the same altar, a Sovereign Grand Inspectors-General with ourselves,) under the head of “DISCIPLINE,” and asked, “Can a Symbolic Lodge control a Supreme Council 33°,” or, in other words can the thing created, discipline its creator? As well might one of us, poor, miserable human beings, endeavor to set up our fallible unerring—the laws of nature and of nature’s God.

There cannot, we thing, be a doubt of the propriety of the po-

sition we assumed on the 18th of August last ; were it to be otherwise, then would Ineffable Masonry have its superstructure knocked from under it, and be placed at the mercy of a Master Masons' Lodge of another system, to whom the conferring of the first three degrees has been intrusted, for the sake of harmony, by a mere *waiver*, and not by a renunciation of the power to confer the same. As we then said, "We believe in every tub standing on its own bottom. If it has no bottom, it ceases to be a tub."

So long as this waiver of the right to confer the symbolic degrees is permitted to remain as it is, by the two lawful Supreme Councils 33° in this country (and we have no desire to see it resumed), the profane, desirous of becoming a member of the A. A. Scottish Rite, has no other mode of obtaining his object, than by paying for and receiving his three symbolic degrees, under authority of the York Rite. The moment he has lawfully received them from that source, and is elected in a Grand Lodge of Perfection of the Scottish Rite to take the eleven other degrees of the series under its control, he becomes an affiliated Master Mason of that Rite, subject to its laws and taxations; and it is no of their duty to demand from him, that to become so, he must be a tax-payer to another system, which he never would have had anything to do with were it not for the *waiver* aforesaid. It would be just as proper to demand that he should be an affiliated member of an Odd Fellows Association, or of the so-called Rite of Memphis, as of the symbolic Lodge of another Rite, in which he paid for all he received, and which he never would have entered, in all probability, if it were not to comply with the requirements of Ineffable Masonry, which he had no other means of uniting himself with.

In the Supreme Council for the Southern Jurisdiction, the subject of being *affiliated* with a Symbolic Lodge of the York Rite as a prerequisite, was fully and freely discussed at the formation of its new Statutes; but by a unanimous vote it was decided not to be a requirement to advancement in the Scottish Rite. That it is not so in the Northern Jurisdiction, must have been by some strange oversight. We shall hereafter have our say about so strange a requirement.

THE legitimate work of Masonry is to last for ever; the material on which we labor is designed for the erection of a spiritual temple, which will know neither decay nor dissolution. How inexpressibly important, then, that our work should be well done.

MASONRY can never be rendered aristocratic. It is essentially democratic; its tendencies are silently, slowly, but surely, to the destruction of tyranny and oppression.

A SECRET SOCIETY.

One of the objections to Masonry, the most frequently met with in reading and in conversation—the one most frequently used by those who foolishly imagine that they are doing God's work by denouncing us—one ever on the tongue of those who argue without premises and denounce without knowledge—is, that Masonry is not only a secret society, but the very head and front of such offending, the father and creator, the apology and cause of all other secret societies, and of all the objections we hear of, this has the least reason, the slightest foundation, in fact, and ought first of all to be set aside. A secret society, as we understand the words, is not so much one having a secret to keep as one that keeps itself secret. If the mere fact that keeping a secret constitutes a secret society, then the world is full of such, and in the van we must, out of ordinary deference, place the Church. Every congregation has some matters not for the public gaze, every one some formula through which an applicant must pass before he can be admitted to fellowship. A fair construction of language would, then, under this rule, place all our Churches under the ban as secret societies, but every one knows that they would, with entire unanimity, deny the soft impeachment. Let us, then, admit that the mere keeping of a secret does not in itself constitute a secret society, and take the other horn of the dilemma. In examining it, let us begin by asking whether, in the experience of any one, there can be found an example of Masonry trying to hide itself away? A truthful answer must certainly be, that no such instance can be found. Not only do we announce our times and places of meeting, but, through the medium of the press, we endeavor to discuss, invite discussion, and give the utmost publicity to our transactions, to our views, to our aims, and to our successes, and, if need be, our failures. Every man, woman or child capable of reading or understanding, may know as much as we do of Masonry, provided they will give to it the same degree of application we do, so far as its principles and aims are comprised.

We admit that all is not told, but in compensation we say that any one who wants to know the rest, if he be a man of good report, and moved by proper incitement, can know that on application, and ascertain for himself whether the published statements be true or not.

We suppose that it has never entered into the mind of any one to accuse the Senate of the United States of being a secret society, but we all know that on motion it goes into executive session, and that what passes there is known only to those who are present, and who are under obligation not to divulge the proceedings. Nor do

we suppose that what has stood the test of so many years, has been submitted to the reflection of the wisest men of the nation without reproof or attempt to abrogate it, can be very wrong. Our own sense tells us that there are many things not proper to be laid before the general public, for the very reason that the best interests of that public would be sacrificed. When, on occasion, the houses of Congress call upon the President for some document in his possession, he replies that the public interest forbids him to comply, and he therefore withholds the document. Is it a fair deduction that the President and his immediate advisers are a secret society, which should be broken up? And yet, let us repeat, there are matters known to Masons which they deem it wise to withhold from the general public, for, as has been well said:

"A secret known to but a chosen few has its peculiar charms. I know something which is unknown to the great many, and when I meet one possessed of the same secret, it brings me into a closer bond of union and sympathy with such an one; we feel that we have the same interest in guarding it. Yet, after all, we are much more liberal with our secrets than you would be disposed to believe; we speak frequently open about them, although you do not, cannot understand us. Christ never spake to the multitude otherwise than in parables, which he explained to his disciples in private; that the multitude hearing, might hear and not understand, and that seeing, they might see and not perceive."

And yet it does not follow that the things we preserve from the common gaze are in themselves anything but innocent, or in any way calculated to harm those not in possession of them.

No sane man will attempt to enquire into the private affairs of his neighbor, because he will know in advance that it is none of his business, and no one but a boor will listen to private conversation, or overlook private communications, and yet because many join together in preserving secret a matter known to them all, many others would have us believe that they are doing a wrong to the community, and should, in the common phrase of the day, be "put down." We insist upon our right to mind our own business, and upon the right of the whole number to unite in a good work without imputation of false and scandalous motives. We insist, too, that our doing so is not sufficient, nor indeed any ground for declaring us a secret society, a term to which we should not object were it not thereby implied that a society of that character is of necessity some monster of iniquity having no place in our modern civilization.

We claim, therefore, that Masonry is not a secret society in any fair acceptance of the term; that it only minds and keeps secret its own private affairs; that in all else it is as open to public inspection as any organization, and that of these assertions any respectable gentleman may easily convince himself.—*New York Despatch.*

AIDS TO STUDY.

BY BRO. W. CARPENTER.

I have, in a former paper, said something on the ancient monuments of Egypt, and on the progress made in the study and interpretation of the hieroglyphic writing. The early records of Egyptian history are to be found in her own monuments and books. Egypt has been called the monumental land of the earth; and well it may be so designated, when reference is had to the incredible number of monuments found in the valley of the Nile. All the cities were adorned with temples and palaces, while the towns of less note had each one temple, at least, and often more. With these early people it was the universal practice to cover the works of art, of every description, with hieroglyphics, the purport of which related strictly to the monument on which they were inscribed. No nation that ever lived, says Lepsius, has made so much use of its written system, or applied it to so strictly historical a purpose as ancient Egypt. "There was not a wall, a platform, a pillar, an architrave, a frieze, or even a door post in an Egyptian temple which was not carved within, without, and on every available surface, with pictures in relief. There is not one of these reliefs that is not history. The hieroglyphic writings were absolutely essential and indispensable to the decoration of a perfect Egyptian temple. This writing, moreover, was also inscribed on objects of art of every colossus too great and on amulet too small to be inscribed with the name of its owner, and some account of the occasion on which it was executed." The monuments of Egypt stud the whole valley of the Nile, with only one interruption, from the Delta through Upper Egypt and Nubia, to the Island of Meroe. To these monuments must be added the innumerable extant books, chiefly of religious ritual and moral precepts, which the Egyptians wrote, from time immemorial, upon the delicate membrane prepared from the reed called *papyrus* which gave its name to paper.

This mass of records, however, was sealed up in an unknown character until the present century, when the famous Rosetta Stone—of which and of those who, by their labors, have contributed to the interpretation of Egyptian writing I have already said something—was brought to light. The wide field of Egyptian literature laid open by these discoveries is, as yet, but very partially explored, and the treasures we possess are but a gleanings of those

that are lost. Any one desirous to see more on the subject of Egyptian paintings, monumental inscriptions, and papyri, without the labour of reading all that the various Egyptologists, French and English, have produced, may find it in Smith's "Ancient History of the East," and many of the pictures reproduced from the tombs that have been explored, may be found in the works of Wilkinson, Osborn, Rosellini and Bunsen.

We have seen that while the stone-built pyramids and temples, palaces and tombs, of Memphis and Thebes are still the wonder of the world, and Alexandria remains the great port of the Levant, the brick-built towers and walls and palaces of Nineveh, Babylon, and Susa, and even the later capitals of Selucia and Ctesiphon, are formless mounds; the vague landmarks of vanished empires. But here, as Smith observes, comes in another happy resemblance of Egypt; for these mounds have become, in our time, to yield up their long hidden contributions to the history of the East, and I may add, to yield their long enduring testimony to the verity of the Biblical history. We have seen, in a former paper, that the whole region of Mesopotamia, or the country between the two rivers—the Euphrates and the Tigris—the *Aram Naharaim* of the Old Testament, formed in the most important parts of its history, the single empire, first, of Assyria, and, afterward, of Babylon. It was the field on which all the races of the ancient world, from Nimrod to the successors of Mahomet, contended for the empire of Western Asia; and, in our time, the extension of Egypt's empire on the Euphrates has been prevented only by European intervention.

Just now public attention has again been directed to this region, by the reading of a paper before the biblical Archeological Society by Mr. George Smith, of the British Museum, on a Cuneiform Inscription containing the Chaldean account of the Deluge, dating from the region of Assurbanipal, B. C. 668. This ancient clay book will fall within our notice, among other equally interesting and important recorded monuments of these once magnificent regions.

FORGIVENESS.—My heart was heavy, for its trust had been abused—its kingdom answered with foul wrong, so turning gloomily from my fellow men one Summer Sabbath day, I strolled among the green mounds of the village burial place, where I was reminded how all human love and hate find one sad level, and how sooner or later, wronged and wrong-doer, each with meekened face, and cold hands folded over a still heart, pass the green threshold of a common grave, whither all footsteps tend—whence none depart. Awed for myself, and pitying my race, our common race, like a mighty wave, swept all my pride away, and trembling, I forgave.—*Whittier.*

NARMATAR, THE FOREST MAID.

BY MRS. J. B. COCHRAN.

[The following is from the pen of an old friend and correspondent of ours, who contributed to the columns of a periodical we published thirty years ago. We hope that the muses may awaken oft, and cause Mrs. C. to remember her former friend]:—

In the dim shadows of the past,
Where crumbling forests fall at last,
Where nature's wild, unbroken sleep,
Was scarce disturbed by white men's feet;
And where, as *now* in years ago,
Shi'wassee winds itself along—
There dwelt in peace, from noise, and jar,
The Indian maid, sweet Narmatar.
Her step was light as any fawn,
She plucked wild flowers at early dawn,
And brought them to this stream so fair,
While leaning o'er, would deck her hair,
And at the dewy twilight hour,
With fragrant boughs would strew her bower,
And sang so sweet the live long day,
'Till the white hunter stray'd that way
And told her of strange lands afar,
And maids unlike sweet Narmatar,
Whose face was like the fallen snow,
Where roseate shadows come and go,
And eyes which were of softest blue,
While hair took on the sunset hue;
Yet naught to him could e're compare
With her dark braids of shining hair.
He lur'd her by love's magic spell,
With word's each maiden knows so well,
And dewy morn, and even tide,
Found her in raptures at his side;
Or dip'd for him her tiny oar,
Which placed him on the farther shore,
Painting the edying waters where

The speckled fish in swarms repair;
And thus the summer hours flew by,
And Autumn told the parting nigh,
And by this rippling river's brink,
He bound anew love's silken link,
And placed as pledge of his return,
A golden circlet round her arm,
And said when twelve more moons, as now
Shall shimmer through this maple bough,
I will come back and ever dwell
Amid these shades I love so well,
From pride, and selfishness afar,
With my dear, gentle Narmatar.
The months roll'd round, her joy grew wild,
This nature's own unlettered child;
She thought so fair a face could hide,
Naught but the image of his bride,
And plucked wild flowers of every hue,
So fresh and sweet with morning dew,
And twined them 'mid her raven hair;
And on her bosom brown, and bare,
She wore the golden charm so dear,
And as the time at length drew near,
She strewed with boughs her bridal bower,
And then repair'd at twilight hour
To the old maple's cool retreat,
Where golden leaves fell at her feet,
To wait for him. The moon was now
A shimmering through the maple bough;
The night bird sang a sad refrain—
Her lover ne'er came back again.
She waited oft till break of day,
Then drooped, and past from sight away,
When Autumn draped the trees with gold,
They found her 'neath these waters cold,
And plac'd her mound beneath this tree,
Where she had met her destiny.
Last summer while a workman plod
Along, to turn the cover sod,
He spied a shinning band of gold,
Which long had lain beneath the mold,
Thereon was graven without mar,
The names of Ralph and Narmatar.

ARGENTINE, March, 1873

—*Fenton Independent.*

A REVIEW OF OLD ANTI-MASONIC TIMES.

FROM THE NEW YORK DISPATCH.

On the morning of a day in the Summer of 1826, a group of men might have been seen gathered in the bar-room of a certain tavern in Batavia; they appeared to be much excited. One of them held in his hand a copy of a weekly paper, edited by one David C. Miller, of that place, in which it was stated: "There will be issued from the press in this place, in a short time, a work of rare interest to the *uninitiated*, being an exposition of Ancient Craft Masonry, by one who has been a member of the Institution for years."

This Miller was a Mason, and edited a weekly paper in Batavia. He was a refugee debtor from New Hampshire, and finally left Batavia under circumstances extremely inconsistent with honor.

Morgan, who was understood to be the *author* of this *expose*, was a man of no repute, and of very idle and dissipated habits. He was harrassed by debt, and there is no question but both he and Miller went into this affair for the sole purpose of making money.

The thought of the immense fortune which was to be derived from this publication was advanced by Miller, and believed readily by Morgan. There is also no question but that Morgan was also actuated by a spirit of revenge against the Masons of Batavia, for this reason.

He was made a Mason in Rochester, and on his coming to Batavia was made a R. A. Mason at Le Roy, N. Y. It was afterward contemplated to establish a Chapter at Batavia, and Morgan was allowed to sign the first petition that was got up for that purpose. But afterward some parties seeing his name attached to the petition, and being opposed to have such a dissolute fellow as a member, it was agreed to tear up that petition and get up a new one, which was done, leaving him out entirely.

This, of course, had a tendency to irritate him considerably, and being unprincipled enough to do most anything, he, with his associates, originated this scheme, for the purpose of revenge and also of realizing untold wealth. Early in September, it became known that the work was already partly in press in Miller's office, and from the 8th to the 14th of September, was a time ever to be remembered, not only in Central New York and in the immediate vicinity of where these events transpired, but is also rendered memorable by the disastrous consequences of the proceedings then

carried out, which was felt all over the Union, not only at that time but during many years thereafter.

It is said that the excitement there at that time was unparalleled; men became wild; homes were forsaken; business neglected; it was the only topic of conversation.

Opposition papers took it up, and what was at first only a spark, which if left alone, would have died out of itself, was, by the measures and means adopted, fanned into a flame, and that flame gathering to itself influences which were entirely foreign to the subject, increased in size and intensity, until at last it seemed driven by a tornado, which would sweep everything before it.

A plan was set on foot by a few misled Masons to obtain possession of the manuscript at all hazards. There was a rash and very foolish step; and we, as a fraternity, have had to suffer for the foolish operations of a few scared Masons, who apparently never took a thought of its effect, except right at home.

Miller's office was fired, but the flames were subdued, and the incendiaries escaped. Miller was afterward arrested, and it is said that a mob contemplated sacking the office, but the better class of citizens, as well as Miller's friends rallied to his support, and no such rash measures were undertaken.

In order to intimidate him, Morgan was arrested on different charges of theft and debt; when released on one, he was taken on another, and finally, on the 12th of September, he was liberated from jail, and after being imprisoned in Fort Niagara, was (in company with some members of the Fraternity) taken off in a carriage and was never seen afterward.

This abduction was calculated to still increase the feeling against the Fraternity, and immediately the cry was raised "that Morgan had been abducted and killed,"—that he had been traced "to Fort Niagara, and taken out in a boat upon Lake Ontario and drowned." All sorts of improbable stories were circulated, and one man said he *knew* that Morgan had been killed, because the carcass of a sturgeon, with *Morgan's* boot in it, had been washed ashore on the banks of the Niagara river, just below the falls.

At this period the Fraternity were numerous, and they showed not only a needless excitement, but took the most inexcusable measures to suppress this publication.

They seemed to think that this contemplated volume would be fatal to Masonic secrecy, which was a mistaken idea. They should have reflected that this was not the first attempt to expose Freemasonry—that in fact in the old country quite a number of different books have been published, all professedly with the same object, and that others will continue to be published, for this very reason, that these publications are put forth solely to make money;

they meet with a sale among a certain class, but it seems improbable to me that any sensible man will attach credence to any statements made by a man whose only recommendation can be that he is *perjuring* himself in making such exposition, and yet asks him to believe that he is *now* telling the truth.

How different would have been the effect if the Masons at that place allowed led the conspirators to go on in their work and paid no attention to any such proceeding. It would then have died a natural death; but the very opposition was the means of bringing it into prominence, and its reacting effect on the Fraternity was felt for years.

All the efforts made did not suppress this publication, and, when at last it came out, it was found to be nothing more than a republishing of old *exposes* previously in print in England.

What has been the effect of these different publications? Has the institution been injured or its objects defeated? Surely not. All such attempts are vain, for Freemasonry, as we all understand it, *can never be exposed*, so that any one by reading can understand what Masonry is.

The excitement that prevailed against the Fraternity was of the most bitter and malignant kind. Members were arrested on different charges, growing out of these transactions, and suits were pending for years. Some were imprisoned, among the number was Mr. Eli Bruce, who was confined in the jail at Canandaigua, from May 20, 1829, to September 15, 1831. But the effect of this excitement, although bad, would not have proved so destructive, if it had not been taken advantage of for political and party purposes.

I have already alluded to other influences which were brought to bear to increase this tornado. Those influences were the politicians, and by their means a powerful political party was formed in this and the adjacent States. They sought to make use of this as a lever to lift them into places of power.

None who did not themselves witness it can justly appreciate the condition of things at this time, and to what extent feeling was carried. One writer describes it:

"That fearful excitement, which swept over our land like a moral pestilence; which confounded the innocent with the guilty; which entered even the Temple of God; which distracted and divided churches; which sundered the nearest ties of social life; which set father against son, and the son against the father; arrayed the wife against her own husband—and, in short, wherever its baneful influences were most felt, deprived man of all those comforts and enjoyments which render life to us a blessing."

This is no fancy sketch, but authentic instances can be produced to substantiate all the facts alledged.

Of course, in certain sections it raged with more violence than in others. I do not find that here, in this section, we were much affected by it, for Apollo Lodge, No. 49, then the only one in the city, still continued to meet, but among the members then initiated, was our Wor. Bro. John S. Perry, whose name is identified with Masonry in the vicinity and elsewhere.

In the neighboring county of Washington, during and for several years after the period of the "Morgan excitement," it raged with more violence, and was notoriously one of the "hot beds" of political Anti-Masonry, and during that storm, all, or nearly all, of the Lodges in that county resolved to disband and surrender their Charters. And, even in these late days, the old prejudice in certain localities still continues, and some even now *refuse to see* any good in Masoury.

There is a church located not far from here where the same prejudice exists as of old.

While we may admit that the Fraternity acted without due discretion in the means and measures adopted in regard to this Morgan, and that the abduction itself was a piece of folly—thereby giving their opponents *grounds* on which to base their charges—still looking at the matter at this late day, with *unbiased* view, no sane or sensible man will, for a moment, believe that Morgan was killed.

His end is shrouded in mystery which will never be solved until *that* day when all things shall be made plain.

I think, myself, that he was supplied with money (which was his great object) and conveyed into Canada—the scene of former debauches in his earlier history.

But conjecture is idle; yet, we do know that the acts of the *rash few* were condemned by the Fraternity in general.

De Witt Clinton, who was then Governor of the State, issued a proclamation, October 7, 1826, "enjoining upon all officers and ministers of justice in the State, and particularly in the county of Genesee, to pursue all proper and efficient measures for the apprehension of the offenders, and the prevention of further outrages," etc.

October 26, he issued a second proclamation, offering a reward for the discovery and conviction of the offenders; and on

March 19, 1827, another proclamation, with reward of \$1,000 and a free pardon to any one who, as accomplice, will make a full disclosure of the offender or offenders.

The sheriff of a frontier county was accused of participating in this abduction. The Governor forthwith propounded a series of written interrogatories relative to his agency in the transaction, and, on his refusal to answer, issued a proclamation removing him from office. In an interview, which the sheriff sought, he said:

"Strong as is my attachment to you, I will if you are guilty, exert myself to have you punished to the extent of the law."

In a private letter, he says: "I have always condemned the abduction of Morgan, and have never spoken of the measure but as a most unwarrantable outrage, and as deserving the most severe punishment."*

I have alluded to the fact that the anti-Masonic spirit was kept alive by politicians. Allow me to say a few words in regard to them.

Among the papers published in this crusade against Masonry, and one of the most influential, was that published at Albany, by Solomon Southwick. This man was the creator of the anti-Masonic party, because he quarreled with the Democratic party, and desired to have (as he expressed it) revenge. He admitted in 1833, when asked what he supposed became of Morgan, "That he did not know; while in the excitement of the campaign, he believed he was murdered, and by Masons; but that when the excitement passed away, a calm examination of the evidence did not warrant the conclusion."

Thurlow Weed was a prominent anti-Mason at that time. In 1828 he was conducting an anti-Masonic paper in Rochester.

The anti-Masons were in the field as a political party, having nominated Solomon Southwick for Governor, (for which office he received 30,000 votes,) and every wire was being pulled, and every prejudice was appealed to, in order to help their party. To show that nothing is politically impossible, they even at this *late day found the body of Morgan*, and had Mrs. Morgan and others identify the body. But it afterward turned out that it was the body of a Frenchman, by the name of Munroe, whose wife had claimed the body and taken it home for burial; and when Weed was informed of this, he said to his informant, "Say nothing, *he is a good enough Morgan until after election*," and day after day kept thundering

* We cannot deny that Morgan was served as the penalty of his oath demanded. That penalty has been given to the world by Monsier Segur, of Paris, and, it being thus exposed, there is but little of harm in our repeating it. "I pledge and submit myself to the following penalty if I break my word: That my lips be burned with a red hot" (Brick Pomeroy) "iron; that my hands be cut off; that my tongue be pulled out; that my throat be cut; that my corpse be hung in a lodge during the admission of a new brother, as a branding of my unfaithfulness and a warning to others; that it be then burned and the ashes scattered to the winds, so that there may remain no trace of the memory of my treason. So help me God and this Holy Gospel. Amen." Now, if Morgan could survive all this, and afterwards be sent to the bottom of the Niagara river, with two fifty-six pound weights attached to his neck, he is undoubtedly dead. Peace to his memory, or, rather, to his "ashes."

away that the veritable body of the "*martyr Morgan*" had drifted ashore.

Let me here give you a sample of the Anti-Masonic literature, vide S. Southwick :

"Freemasonry is the step that leads down to the dark gates of hell, the paths of perdition, conclaves of corruption and licentiousness, lamb-skin order, dark altars of infidelity, protection of fraud and villiany, the genuine academies of tippling, manufactory for noodles, etc." And he is pleased to apply the following epithets to Freemasons : "Banditti brethren, vile impostors, hypocrites, time-fudlers, sharpers, knaves, noodles, fools, blackguards, drunkards, gullees, imposters, dumpling heads, nincompoops, blockheads," and many other *choice* names.

This is the style of weapons employed against me forty years ago.

Some may think I have given undue prominence to this matter, but I desire to present a fair and full account in relation thereto.

There is a moral to be derived from this affair, which it would be well for us to heed, even at the present day.

In 1826, there were in this State about 480 lodges, with a membership of about 20,000.

There appears to have been a perfect furore to start Masonic lodges, and looking over the list of lodges at that time, I find them located closely together, and in some instances in country villages and sections, where it does not seem there could have been material to support one lodge, there are several. The craft were increasing rapidly in numbers, but its apparent prosperity was hollow and illusory, the larger proportion of the members were but fair weather Masons, poorly informed as to the real nature or design of Freemasonry.

There is no question but that the very general practice of giving credit for degrees, which prevailed from 1820 to 1826, led very many to repudiate their debts and vows together, as soon as the public mind against Masonry was sufficiently excited to enable them to do so with impunity.

At that time it became a question of consideration among adhering Masons, what course, under existing circumstances, it was expedient for them to pursue.

A great number of these who were warmly attached to the Institution, were of the opinion, that it was advisable to yield, for a time at least, to the storm, and close their work and surrender their warrants. This opinion was extensively acted upon.

The number of lodges were reduced to seventy-five in this State.

In Vermont not a single lodge continued its work. Its effect was felt all over the Union.

Anti-Masonry being no longer fed by active opposition and having served its political ends, soon died out of itself.

There is nothing so bad, but that from it some good can be derived, and there is one benefit that the order derived, from this *crusade*, and that is that the blasts of Anti-Masonry *blew out all the chaff*, and that what remained *was tried and good stuff*.

All honor to those noble Masons, who in those trying times, although assaulted and assailed on every side, remained faithful to their vows, stood manfully up to the work, and undaunted by threats, maintained their Masonic character *pure and unsullied*.

From 1827 to 1839, the Grand Lodge eked out but a scanty existence; almost every lodge on the Northern and Western borders succumbed to the Anti-Masonic storm—the stronghold was in the City of New York. At this time, symptoms of a decided and well marked revival were manifest, and the Masonic Temple began again to be reared in all its former glory.

It was in 1842, that Batavia Lodge, No. 88, after lying dormant for sixteen years, was revived. This being the lodge located where the Morgan troubles commenced, it was considered very important to elevate it to its former position.

THE PAST MASTER'S DEGREE.

The near approach of the triennial convocation of the General Grand Chapter has revived discussion of a topic which periodically occupies the attention of Royal Arch Masons, namely: The propriety of striking from the list of chapter degrees that known as Past Master. If there were no difference of opinion there would, of course, be no debate; but it seems to us, from what we have heard and read on the subject, that the preponderance is largely in favor of re-legating the degree to the custody of symbolic Masonry. The reasons given for wishing to get the degree out of the Capitular series are various. Among others, the one most prominently named and generally admitted is that the process of conferring it admits of opportunity for the exhibition of levity—to draw it mildly—not in consonance with the serious nature of the other degrees, a temptation which is usually too strong for resistance, and appears to grow by that whereon it feeds. Another reason—but in favor of keeping it in—which appears to strike the mind so forcibly, that argument against it is paralyzed at the very mention of it, is that no one can be regularly exalted to the Royal Arch unless he has previously become a Past Master, and, finally, it is held that, admitting the undesirable nature of the ceremony as it is unusually

conferred, there is no power to dispense with it or to justify the recognition of one who has been exalted without the qualification which possession of this degree is supposed to confer.

We propose to examine the subject very briefly, and ascertain if possible whether the argument for the retention of this absurdity is well grounded. As we have more than once remarked in these columns, the American system of Royal Arch Masonry is *sui generis*, a system apart from every other, and not practiced on the face of the globe, except by the authority and under the auspices of American Grand Bodies. Coming originally from England, the degrees were re-vamped by Webb, Cross, and their imitators and successors, till every vestige of the original has long since disappeared. When, therefore, we speak of Royal Arch Masonry, we refer to a system of degrees of American parentage not less than a century old.

Now to say that any matter connected with this system, however ridiculous, cannot be altered because we must therefore remove an ancient landmark, is carrying the argument to the *reductio ad absurdum*. The power that made the degrees and founded the system in the first place was entirely assumed, and reasonable men will not be driven from sensible conclusions by any such assertion as that we cannot undo what others have done. There are, we are aware, many tender consciences in the matter of ancient landmarks, and we are glad that such is the fact, for it is a conservative tendency, and stands as a break-water between the shore and the surging waves of inexperience; but let this tendency act where it is of real use, that it is, in Ancient Craft Masonry. In the proper sense of the term, Royal Arch Masonry has no landmarks. Its government derives from no immemorial usage; its laws and regulations are such as it has made unto itself, and the reverence of its adopts for the past is simply the result of the teachings received by them when admitted to the symbolic degrees.

But, we are told, every Royal Arch Mason is under bonds not to assist in conferring the ultimate degree of the system, nor to recognize as a companion any one who is not a Past Master. Very good. Let us stick to the text, and be consistent in our adhesion. Will any one tell us that the conferring of the ritualistic ceremony known to Capitular Masonry makes the recipient any more of a Past Master than he was before receiving it? We say that it does not, and that the assumption that it is does is—to put it politely—just whipping the old Harry around the stump. Granted, then, that the law requires a candidate for the Royal Arch degree to be a Past Master, it either means that or nothing. Now, a Past Master is not the result of any degree, no matter by whom or where conferred, but one who has been duly elected, lawfully installed, and

has served one year as presiding officer of a just and duly constituted lodge. No chapter can make or contain such a lodge, and, therefore, it cannot, as in fact no chapter really does, make a Past Master. Admit, again, that a ceremonial Past Master is sufficient for chapter purposes then we say that the ceremony, whatever it is, belongs to actual Past Masters, and that the Royal Arch system was never lawfully seized of it, and hence, that in conferring it, and assuming candidates who have passed through the ceremonies to be Past Masters, is compromising with conscience, and setting an example infinitely more to be honored in the breach than the observance.

There is one more objection, to the effect that the chapter cannot allow a part of its degrees to be conferred in another organization but this is too fanciful for serious refutation. It cannot entertain the petition of a candidate who has not previously received the degrees conferred in a Master's lodge, and on the same principle it could accept Past Masters, made so without its interference.

To sum up, we hold that the chapter system has no lawful right to, and does not make, actual Past Masters; that if its candidates must have that qualification, then few of us are lawful Royal Arch Masons; that if a ceremonial degree is sufficient, then that ceremony should be conferred by actual Past Masters, or by an organization controlled by them. And, finally, we say that the General Grand Chapter of the United States can, and of right ought, to abolish the farce now and long known as the virtual Past Master's degree.

MASONRY IS NOT SECTARIAN.

It has a broader foundation, is not circumscribed by party lines and stringent rules. It is not a system for the amusement of the hour, to idle away time, to merely feed the imagination, or to be used as an instrument upon which to play a favorite tune.

No; it is designed to be a moral guide, with correct rules at right-angles, horizontals, and perpendiculars to be a moral companion of all hours, in every clime and dominion. It is intended to guide the membership through this pilgrimage of life in the path of duty to honor every government, obey all the laws of the country and correct all wrongs.

ONLY when the voice of Duty is silent, or when it has already spoken, may we allowably think of the consequences of a particular action.

ON SOME ARTS OF WASTING TIME.

It is not quite easy to hit the exact medium between a wise leisureliness and a miserly improvement of time. There are some people who are always improving their time. Whenever you approach them, morning, noon, or night, they are at some kind of work. They sit down to breakfast, dinner, and tea with the air of a locomotive, stopping for a few moments at the station to take in coke and water,—gently fizzing and whizzing the while, and saying in every wheel and lever as the bell rings, "I shall be off again in a twinkling!" They save their time down to its smallest fractions and shavings. They never have leisure to "do nothing," to sit in a wise vacancy before the fire, or in the open air gazing up steadfastly towards the firmament—or to walk through the corn-fields for the mere sake of walking and breathing. They always have an "object," they know what they are going to do next, and to-morrow morning, and all day long.

Such persons are very useful in society. They put idle people to shame; they are like the great driving wheels that move all the other wheels in a factory. But at the same time it is rather tiresome to dwell with them. You find yourself tempted now and then to wish that they had a faculty for wasting time, and that in their useful and productive lives there were some years, or days, of release, during which the fields must lie fallow according to the commandment.

But such characters compel you to love and honor them, in spite of the fatigue they cause you, when you turn to look upon the great idle and wasteful multitude around. Verily it rouses indignation to observe how thoroughly many men's and women's lives are arranged on a plan for making void their existence. How can any life be turned to account in which the intellect is never strenuously occupied with its own discipline, with any endeavour to reduce its ideas to order, to establish them by evidence, to redeem them from vacuity, or to acquire systemetic knowledge.

Among other arts of wasting time ought to be mentioned the indefinite extension of our acquaintance with neighbors and "friends." We have come to know too many people by half.

But the chief method is the wild desire of "saving time" by living fast, which has seized upon this age, that is the principal means of squandering away human existence by wearing out its energies. The whole world is in motion like the insects in a magnified drop of water at the Polytechnic. Oh, this ceaseless rack of engagements, and journeys, and "works of usefulness;" this

perpetual jolting in omnibuses and railways; this wear and tear of millions rubbing against each other like shingles on the troubled beach, under the eternal roll of the billows of social excitement; this daily race after riches and pleasures and vanities; this quenchless thirst for sensation, and amusement, and glorying in appearance—where will it end? Why, it will end, if the best heads among us are to be believed, in a paralysis of the inner life of the nations. It will end in the suppression of serious thought, of private religion, of heroic testimony, and of self-denying enterprise. It will end in rendering worship more and more an affair of musical formalities, and church-zeal a passion either for decorative architecture or decorative preaching. It will end in obliterating the distinction in the public conscience between truth and falsehood, right and wrong; until the speed ever accelerating at which men “rush forward” in their course, the spirit of literature and of religion will become more and more defiant, and the final plunge will be taken at length over the precipice of popular scepticism.

LOVE AND FEAR.

BY JOHN RUSKIN.

Two great and principal passions are evidently appointed by the Deity to rule the life of man; namely, the love of God, and the fear of sin, and of its companion—Death. How many motives we have for love, how much there is in the universe to kindle our admiration and to claim our gratitude, there are, happily, multitudes among us who both feel and teach. But it has not, I think, been sufficiently considered how evident, throughout the system of creation, is the purpose of God that we should often be affected by Fear; not the sudden, selfish, and contemptible fear of immediate danger, but the fear which arises out of the contemplation of great powers in destructive operation, and generally from the perception of the presence of death. Nothing appears to me more remarkable than the array of scenic magnificence by which the imagination is appalled, in myriads of instances, when the actual danger is comparatively small; so that the utmost possible impression of awe shall be produced upon the minds of all, though direct suffering is inflicted upon few. Consider, for instance, the moral effect of a single thunder-storm. Perhaps two or three persons may be struck dead within the space of a hundred square miles;

and their deaths unaccompanied by the scenery of the storm, would produce little more than a momentary sadness in the busy hearts of living men. But the preparation for the Judgment, by all that mighty gathering of clouds; by the questioning of the forest leaves, in their terrified stillness, which way the winds shall go forth; by the murmuring to each other, deep in the distance, of the destroying angels before they draw forth their swords of fire; by the march of the funeral darkness in the midst of the noon-day and the rattling of the dome of heaven beneath the chariot-wheels of death;—on how many minds do not these produce an impression almost as great as the actual witnessing of the fatal issue! and how strangely are the expressions of the threatening elements fitted to the apprehension of the human soul! The lurid color, the long, irregular, convulsive sound, the ghastly shapes of flaming and heaving cloud, are all as true and faithful in their appeal to our instinct of danger, as the moaning or wailing of the human voice itself is to our instinct of pity. It is not a reasonable calculating terror which they awake in us; it is no matter that we count distance by seconds, and measure probability by averages. That shadow of the thunder-cloud will still do its work upon our hearts, and we shall watch its passing away as if we stood upon the threshing-floor of Araunah.

And this is equally the case with respect to the other destructive phenomena of the universe. From the mightiest of them to the gentlest, from the earthquake to the summer shower, it will be found that they are attended by certain aspects of threatening, which strike terror into the hearts of multitudes more numerous a thousand-fold than those who actually suffer from the ministries of judgment; and that besides the fearfulness of these immediately dangerous phenomena, there is an occult and subtle horror belonging to many aspects of the creation around us, calculated often to fill us with serious thought, even in our times of quietness and peace.

THE HAPPINESS OF HOME.

Notwithstanding our many faults, probably there is not a country in the world where the aggregate of social happiness is to be compared with ours; and all this grows out of the virtues of home life. A family is a nation in miniature. A nation is a large family; its social condition depends upon the homes that compose it. Imagine a neighborhood where home virtues reign in every house, both the parents persons of eminent piety and goodness, and the

"children honor their father and their mother," and servants "show all good fidelity," what an air of blessedness would distinguish that place!

A family circle, when entire, is a little community, divine in its constitution and hedged about with sacredness, consisting of father, mother, children, and to some family circles servants are introduced to share its duties and promote its interests and comforts. It is important to remember that the happiness of this circle is not dependent upon its external condition. A poor family may be just as happy as one that has riches at command. It has nothing to do with rank, or wealth, or luxury, or fame. People who possess these things may enjoy the happiness of home, but it is not these appendages that make home happy. Some rejoice to lay down the burden of official greatness, and retire with thankful satisfaction to the peacefulness of home; others are so bewildered by the glitter of the great world as to find the scenes and duties of home life dull and insipid. Be this as it may, these outward things are but the stamp on the gold, they are not the gold itself. A man's genuine value depends on what he is in himself, not what he seems to be before the world; he is not simply himself there; let me see him, not as clad in the robes of office, nor absorbed in the tumult of business; not as he appears in the brilliant circles of wealth, nor even in the assemblies of worship; but as he is at home by his own fireside—the husband, the father, mingling in the bosom of his own household; there it is you see the genuine character.

Home happiness, then, has to do with personal character. Each member of the household either augments or diminishes it. The happiness of the whole is the aggregate of the individual happiness. One jarring string spoils the harmony. It grows out of the personal qualities of each. It is not the result of circumstances or social condition, but the manifestation of personal goodness. A home may become a very altered one. Time and years may make sad havoc; and sickness may spread its gloom over the home. Reverses may abridge its comforts, and sorrows still greater may invade their dwelling, but if its members all abide true and genuine and faithful, they may lose other things, but their united happiness survives. Home wears a soberer aspect, but it breathes the same spirit. Their cup of domestic happiness is as full, though it has some ingredients they never tasted before. They have less to love but they love as truly; less to give them joy, but more to inspire hope; less that the world covets, but more that God values, approves, and blesses.

MASONRY does not volunteer to give advice to gain members; but will stretch forth a hand to save one from falling.

HOME.

BY JANE M. JACKSON.

Home should be a divine nursery for love, philanthropy and religion. Without these the wealth of the whole world could not enrich a single member, or shed lustre on a single brow. Home is where children are trained and disciplined, baptized, anointed and crowned, soldiers girded for conflict, rulers are inaugurated to govern mankind. The fireside, the arm chair for old age, the cradle of infancy, all have their incidents. We never weary of home; love renews its youth every day, and, despite of care and anxiety, sends a stream of vigor through sentiments that would otherwise decay. Home should typify heaven, to which every man and woman has a birthright in the goodness of the universe, by their sympathy with home; refining the soul that it may possess, by anticipating some of the prerogatives of angel life in Paradise. In the sacredness of home, the harness of business is thrown aside, we act ourselves without fear of prying eyes. Let the storms beat, all desolate without, home has a warmth a comfort found no where else. Portraits smile upon us from its walls, the loved semblance of age, the dimpled faces of children, how sacredly cherished are both! More prized than costly works of Art. The heaven assigned union of the true and faithful husband and wife do not end here, but the companionship will be continued in Heaven. Angels fold their arms and rest when they enter a home of love, bending o'er the tender mother, as her child lisps an evening prayer beside her knee, giving her consolation when she ministers to the sick members of her family, calms the restless sufferer to peaceful slumbers; is ever the guardian angel of a happy home giving strength to the weak, comfort to the mourner, sunshine during the darkest hours. In a true marriage, the highest ideal of a home can be obtained, happiness arises from a congruity of tastes and pursuits, affection renders the union complete. Home influence is not confined to one spot, it duplicates itself to other homes as the children wander from the roof-tree, new branches spring up and bear fruit, rays from the sun beams that shone upon the childhood's loved home, will light up the dark places in the wanderer's solitary journey, far from the land of his birth. Home influences never die out, they are God's institutions. Men and women are placed in the midst of its sanctities that they may understand the laws of their moral nature though sympathy of mutual resources, and

learn how the union of affections perfect individuality, making each nobler in the sphere where God has put them. Home is of divine authority, whose laws are not to be trampled down with impunity. Wives and children need attention, counsel, love, and heart sympathy. Love has its duties that must be discharged; and of all love, married love is most acutely sensitive to its obligations. When children are made happy at home, they are not so prone to seek pernicious excitements abroad. A fair portion of every man's time is justly due to his wife and children; if he denies them this, there is no compensation for the robbery. The married are apt to forget that each other's happiness are a constant trust, a common interest, that outside influences, are wretched substitutes for the blessedness of the domestic circle. The heart is never idle, it loves, hates, or becomes indifferent, it requires very frequent assurances of continued affection. Nothing can supply the place of pure love, it renders home a garden of Eden, a foretaste of Heaven.

MASONIC COURTESIES.

BY B. LAMBERT, GRAND MASTER OF PENNSYLVANIA.

"But there are other duties equally plain and which go sometimes unnoticed. When a visitor enters his Lodge, Worshipful Master should see that the Junior Deacon courteously provides him with a seat. That code of politeness or good manners was framed in no Masonic school, which permits a visiting Brother to look helplessly around in search of some vacant spot in which he may place himself. The visitor who is lawfully admitted to a Masonic Lodge bears with him his letters patent entitling him to fraternal welcome. Although his countenance is unfamiliar, he is no stranger. A member of our great family, he should be the recipient of hospitable greeting and be not permitted to depart without some cordial word of welcome. And opportunity should be afforded him, privately if he will it, to state whence and why he came. If he needed it, assistance by counsel or otherwise must be given. It is a very ancient charge "that every Mason receive and cherish strange Fellows when they come over the country and set them on work, if they will work, as the manner is; that is to say, if the Masons have any mould stone in his place, he shall give him a mould stone and set him on work; and if he have none, the Mason shall refresh him with money unto the next Lodge."

MAKING A RIGHT CHOICE.

BY JOHN RUSKIN.

A single knot of quartz occurring in a flake of slate at the crest of the ridge may alter the entire destinies of the mountain form. It may turn the little rivulet of water to the right or left, and that little turn will be to the future direction of the gathering stream what the touch of a finger on the barrel of a rifle would be to the direction of a bullet. Each succeeding year increases the importance of every determined form, and arranges in masses yet more and more harmonious, the promontories shaped by the sweeping of the eternal waterfalls.

The importance of the results thus obtained by the slightest change of direction in the infant streamlets, furnishes an interesting type of the formation of human characters by habit. Every one of those notable ravines and crags is the expression, not of any sudden violence done to the mountain, but of its little *habits*, persisted in continually. It was created with one ruling instinct; but its destiny depended nevertheless, for effective result, on the direction of the small and all but invisible tricklings of water, in which the first shower of rain found its way down its sides. The feeblest, most insensible oozings of the drops of dew among its dust were in reality arbiters of its eternal form; commissioned, with a touch more tender than that of a child's finger,—as silent and slight as the fall of a half-checked tear on a maiden's cheek,—to fix forever the forms of peak and precipice, and hew those leagues of lifted granite into the shapes that were to divide the earth and its kingdoms. Once the little stone evaded,—once the dim furrow traced,—and the peak was forever invested with its majesty, the ravine forever doomed to its degradation. Thenceforward, day by day, the subtle habit gained in power; the evaded stone was left with wider basement; the chosen furrow deepened with swifter-sliding wave; repentance and arrest were alike impossible, and hour after hour saw written in larger and rockier characters upon the sky, the history of the choice that had been directed by a drop of rain, and of the balance that had been turned by a grain of sand.

THE problem of philosophy is to grasp the truth which is embodied in the intuitions of the age, and bring it out logically in the shape of pure idea.

EDITORIAL.

WHAT DO YOU FIND IN MASONRY.

This is one of the interrogatories made by the sincere inquirer, and by the bigot. But with quite different motives and objects the two approach the other. One with an honest purpose wishes to know what is to be found in the system of Masonry which will be a benefit to him as a moral and an intellectual being. The other propounds the question with feelings of prejudice, and hatred to the workings of the Order, pretending to fear its power in our country.

We are disposed to answer the profane, who comes with feelings of friendship. For we can have an audience with him. With the other it is utterly impossible. He, who stops his ears with prejudice, and freezes over the fountain of his feelings with bigotry cannot be reached. But he who can come having ears open to hear, and a heart prepared to receive the truth, and give it due consideration, is the one entitled to our notice.

With honesty, he inquires, what is there to be found in Masonry that deserves my attention? What will it unfold to my mind calculated to make me, or any one who cherishes her workings better, happier, or a more worthy citizen? In the developments of Freemasonry, when and where does she work to benefit humanity? In what direction shall we look for her moral strength? Where are her weak points?

These are some of the queries coming from an honest heart, sincerely desiring to know more of this mysterious Institution.

We do not deem it necessary to minutely answer the honest inquirer all of these interrogations. But in a general manner, we say that Freemasonry as a system of moral ethics, is one of the best mediums in all of her working power for an honest man, for a man of a tender heart, one who desires to aid himself of selfishness, and exhibit all of the nobler qualities found in a human being.

We do not intend to elevate Masonry, above the benign principles of that religion, revealed by God to the world. But this much we do say, she exceeds the religion of sect and party, and conducts

her votaries upon a higher plane, and teaches them nobler sentiments, and more exalted results and aims. Masonry instinctively cultivates a confidence between individuals which party and sect can never do. And although that confidence may be basely betrayed, still it is better for us to live, and be controlled by a confiding influence, than to be distrustful of humanity.

Masonry, gives authority to one brother to speak confidently, yet prudently, to a brother. If a brother is not traveling upon the true circle which touches the two exact perpendicular lines and the great spiritual light in Masonry, it is the sworn duty of a brother to administer rebuke in love and mercy to whisper counsel, to give warning, manifest sympathy, and proffer aid.

From time immemorial, Masonry has furnished her members with a language, which can be spoken the world over, without an interpreter. Her words, symbols, and ceremonies are unknown to the world; the profane can know nothing of this language. By obligations, under all the vicissitudes of human life, one brother is bound to do another a good. Selfishness, animosity, hate, revenge and indifference, must be buried or left without the courts of the sanctuary of the Temple. The edifice of Masonry must come together without these discordant elements. As the ancient temple of Solomon was erected, every portion being put together without iron tools, so must the moral superstructure of Masonry become fitted, and the work come together without any of the confusion, and jarring elements of sect or party.

Freemasonry is taught with a code of principles, which will incline the life of her members to do good, and intensify all of the noble aspirations of the soul. Like all things which are good in the world, it was designed for the good, and not for the evil.

Masonry, is like precious seed falling upon good ground and will produce her rich harvest. So when the heart of the good and the great, receive her life-giving power, an hundred fold of the fruits of love, joy and peace are garnered as the rich reward of every true Mason.

We find Masonry to be the good seed of the husbandman, but as it is being sown, some falls upon stony ground, some by the wayside some among thorns, producing the result as recorded in that sublime lesson given by divine wisdom. Still much of it finds a congenial repository in the heart of the good. It operates to bring all shades of faith together, from every school, conducted by every party, and unite them in the bonds of love even. Men, whose party, and church predilections forbid them to work for humanity with any who differ in the least from them, unite heart and hand, under the banner of Masonry to promote good, and exert all the power of which they are master, to renovate, redeem and make purer and better the children of men.

Therefore in Masonry we not find the jars and unholy strife which are exhibited among the organizations, which, many times, claim purer objects, and more exalted considerations.

OUR BOY-HOOD DAYS.

When we have passed the high-twelve of our earthly existence, and begin to reflect upon the subject of our being called off from our labors of time, very frequently our thoughts revert backward upon the dial of time, to the days of our childhood, and youth. And it is somewhat difficult for us to see what are the true sources from which the joy of soul springs which gives us a satisfaction, or causes a pang of sorrow, when we look back to those early days and to the varied scenes of our youthful hours.

In after life, very frequently we may think that it does not so much matter, or at least it is of but little account, what were the pleasures or disappointments in the years so long passed away. We are apt to say and act, during the various changes of our journey of life, upon the suggestion, "let us eat and drink" to-day, "for to-morrow we die." But should the past be forgotten, or unheeded? Should not the lessons which were taught us in childhood have something to do in the moulding of our characters in after life.

There are many delights which might surround us, there are many enjoyments which Heaven has furnished, and are cast in the path of our life's journey. And they are all fraught with benefits.

It is a fact enjoyed by us all, that we do look back with much pleasure to the days of our youth. And whenever our minds, either by a voluntary act, or by the power of memory, or from some accidental association, recall the events of early life, and reflect upon our surroundings then, it produces a sensation of pure simple joy of heart.

These reflection will not cause the same feelings, when calling up any other period of our lives. The real cause of this undoubtedly, exists in the fact that those days and years were made up out of the innocent and ignorant portions of our lives as respects the real evils of the world. We were induced and taught to put full and implicit confidence in what was told us, by our seniors. Our inexperienced and young minds were incapable of analyzing the truth of the testimony of the older members of society. Therefore in our childishness we innocently believed the most unreasonable stories, and unphilosophical narratives.

And when we reflect upon this portion of our existence, and

learn the causes which produced this confidence and trust, in our childhood, we readily divine the reason why it has been said of little children, of such consists the "kingdom of Heaven."

As the period of our childhood and youthful days were days of trust, of confidence and faith in what was told us so are the subjects of the divine kingdom made up of the trustful, confident and faithful as respects the Divine Being.

It is true, we had our disappointments, our trials and evils. Yet notwithstanding all the ups and down of our younger days, the allotted pleasures which we enjoyed produced a zest that surpasses everything else. We reflect upon the trust we had in others with delight, although deceived many times. From this fact in our riper years of judgment, we learn from the effect upon the moral improvement of our lives, it is far better to put trust and confidence in a liar, than it is to look upon all men as liars.

The truth of this moral problem we have learned and are still learning, as we begin to descend the summit of our earthly pilgrimage of existence. Every senior member of society should instill a trust in every child. It is a wrong education to teach children to deal with, and look upon every one as a rogue, until the contrary is proven.

There is a joy of heart, and an ecstasy of soul, when we awaken the memories of those innocent times. We believe their prototypes, are living by the pathway, of all the periods of our lives, in the productions of earth itself. When we study the lessons of nature, we find the same sweetness, the same simplicity diffused through the youth of all nature. The humble violet, as the blue-eyed child of spring, and ten thousand of her sister-flowers are but the images of those childhood joys, pure, innocent, and trustful. As the odors of innumerable flowers of earth produce a pleasure upon the senses; we see their exquisite beauty, in perfect formations, and receive their sweet fragrance as being more valuable than gold, producing a satisfaction that cannot be derived from any other period of the life of flowers so in the period of our innocent and confiding childhood we did not shrink from the embrace of the wicked, or from acts—which in after life we learned were wrong—that were caused by the advantage taken of our trust, ignorance and simplicity.

We were in that condition, and receiving a diamond, the value of which was unknown to us, until we had obtained wisdom and knowledge, by learning the deception, and much of the hypocrisy of the world. And after having the experience of many years, and suffering much from the gross teachery of the hypocrite we have speculated upon what the moral status of community would have been, if not any thing but the truth of the sciences had ever been

taught, together with the simple religion described by one of old as being "*Pure*" And all of the side issues which are promulgated by the subdivisions of sect and party left out of the creeds. We have our doubts, whether, with such a system of education, that courts, prisons and poor houses, would have ever been known in the community thus taught.

MICHIGAN—MASONIC JURISPRUDENCE.

LANSING, March 6, 1873.

EDITOR MYSTIC STAR:—I would like to have you, or some one else competent, to decide or answer the following question:

Can a Constituent Lodge collect dues from a non-affiliated Mason? and if yes, I would ask, what would be, or could be the consequences of neglect or refusal to pay after being called upon for his dues? Where more than one Lodge exists in a city or town, which Lodge would be the proper one to make the collection?

G. H. GREENE.

In reply to the foregoing question, I would state, the first action of the Grand Lodge upon this subject was passed in 1856, (see Proc. of 1856, page 55) which, after authorizing "disciplinary control," &c, provides that the Lodges "have the right to demand and receive dues from such non-affiliated Masons, and to *suspend* them for the non-payment of the same." The next action taken was in 1859, (see Proc. of 1859, page 54) when the Lodges were "authorized and required" to collect such dues, and the mode of discipline provided upon refusal. This legislation has never been enforced, but has always been regarded and treated as invalid. For my own part, I always considered the action of the Grand Lodge upon this subject in direct contravention of the ancient landmarks of the Craft.

The whole subject of dues is constitutionally within the exclusive jurisdiction of the lodges, and then it relates *solely to its members*, as a consideration for the enjoyment of privileges which appertain to membership only. If these resolutions could be enforced, they would compel payments of dues from those who were debarred even from visiting the Lodge more than three times. It would be demanding payment for a consideration, which, while the Lodge enforcing it upon the one hand, it might at the same time deny the right of visitation on the other. Non-affiliates have *obligations to perform and rights which must be respected.*

Lock's Masonic Digest,	page	69.
Lockwood's Masonic Law	page	86.
Mackey's Masonic Jurisprudence,	page 194	275.

I have thus fully stated the action of our Grand Lodge upon this subject, that the craft may know what has been done; also, that my answer to the question propounded, may not seem to override the action of the Grand Lodge, because admitting the resolutions to be valid, I am of the opinion they were repealed upon the adoption of the Constitution of 1866, section 13, article 5, provides *what jurisdiction* the lodges shall have over non-affiliated Masons residing within the respective jurisdictions; and hence, by fair construction precludes any other than that which is specified. Section, 6 of article 6, confers upon every lodge, full power to regulate its own internal police, by the adoption of a constitution, by-laws, and other regulations, not inconsistent with the provisions of the constitution or the *ancient usages of the fraternity*.

The Constitution adopted at the last session of the Grand Lodge and which becomes operative July 1st, next, confers upon *constituent* lodges substantially the rights and powers of the present one. Section 7, of article 2, admits the right of a lodge to make its own by-laws fixing the annual dues of its *members*—*not to fix annual dues on non-affiliates*; and, section 5, of article 19 gives non-affiliates the privilege to visit a lodge not more than three times.

This Legislation is consistent, the Constitution of 1866, and the last one adopted are in perfect accord and harmony with the rights and prerogatives of lodges, as well as that which appertains to non-affiliates. I am, therefore, of the opinion that a lodge cannot collect dues from non-affiliated Masons residing within its jurisdiction.

HUGH MC CURDY, *Grand Master*.

PERSONAL—BUSINESS ANNOUNCEMENT.

We congratulate our numerous readers and friends on the fact, that we are able to announce to them, that we have made a valuable connection and addition to the already efficient corps of writers for THE MYSTIC STAR, in the person of Rev. J. M. ARNOLD, a gentleman who is so well and favorably known throughout the State as to need no recommendation from us.

Mr. ARNOLD takes charge of the editorial and other interests of the STAR, as pertaining to the Michigan department; a position for which his large and fast increasing business, as a successful publisher, bookseller and stationer, for many years in Detroit, peculiarly fits him. His extensive circle of acquaintances, and direct affiliation with the Masonic order, should be a sufficient guarantee that the affairs of THE MYSTIC STAR in this section, will be conducted in a manner satisfactory to the fraternity.

JOHN C. REYNOLDS, eldest son of the editor of this paper died at his residence in this city, on Saturday morning, March 1, aged thirty years, six months and twenty-four days. He struggled mightily to overcome his disease; his sickness was painful, but he departed peacefully and easily, leaving a wife, and a son and daughter of tender years, to mourn his early death. It is a terrible blow to us, to his mother and our family. This sad event will be readily accepted by our sympathizing friends and brethren as ample excuse for the delay in the issue, and any defects in the matter of this number.

We clip the foregoing from the March issue of the *Trowel*. We sympathize with Bro. Reynolds in this severe trial and bereavement.—ED.

BROTHER SIMONS.—We regret that the poetry taken from the *Despatch* has lost its parentage. If we had taken it from its mother's embrace, it would have been so recorded. *Shame* to the kidnapper to do such a naughty act. We know how to sympathize with you, for we have suffered loss in the same way, but have concluded not to mourn any more. In some cases the Lord gives, and takes away. But in this it is a thief that takes.

ERRATA.—In the March issue of the *STAR* the printer made a blunder by printing *Jonesville* instead of *Janesville* in the name of the JANESVILLE GRAPE. One letter makes quite a material difference in places often times.

WE ARE MUCH obliged by Bro. DOVE, *Grand Secretary of South Carolina*. He will receive our thanks. The work is done in the style of the art, and adds another valuable document for future reference.

LET OUR YOUNG remember that Brother A. P. JONES of *Fon du Lac Wisconsin*, can supply them with the choicest kinds of plants from his Floral Garden. Send for circular.

LOOKING forward, the crowd of possible misfortunes may hide from us the greatest possible one; looking back, sin seems the only real evil.

THE MYSTIC STAR.

June--1873.

MASONIC PUBLICATIONS.

BY ALBERT G. MACKAY, M. D.

THE facts that within the past few years, Freemasonry has taken its place—and an imposing one, too—in the literature of the times; that men of genius and learning have devoted themselves to its investigation; that its principles and its system have become matters of study and research; and that the results of this labor of inquiry have been given, and still continue to be given, to the world at large, in the form of treatises on masonic science, have at length introduced the new question among the fraternity, whether masonic books are of good or of evil tendency to the institution. Many well-meaning, but timid, and, if we must say it, narrow-minded members of the fraternity, object with great strenuousness to the freedom with which masonic topics are now discussed in the publications of the order. They imagine that the veil which should conceal our mysteries from the unhallowed gaze of the profane, is too much withdrawn by the modern race of masonic writers; and that the esoteric doctrines which should be intrusted only to the memories of the craft, and received through oral instruction within the tiled recesses of the lodge, are thus improperly exposed to the public eye and ear. In the diseased imaginations of these good people, the masonic press assumes the hideous form of a great mechanical cowl, which is constantly striving to betray their secrets, and upon which they would consequently be willing to inflict the severest penalties of masonic laws.

Other brethren—undoubtedly equally as conscientious, but bolder and more expansive in their notions—can find no possible danger or impropriety in the discussion of any portion of masonic

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science or history, provided the peculiar methods of recognition and the ritual of initiation into the various degrees remain unpublished. These brethren view the masonic press rather as a valuable hierophant, or explainer of the mysteries into which they have been initiated; and without whose indispensable aid they would be unable to understand with completeness the designs upon that trestle-board by which every mason is expected to erect his spiritual temple.

The Grand Lodge of England, some years ago, adopted a regulation which declared it penal to print or publish any part of the proceedings of a lodge, or the names of the persons present at such a lodge, without the permission of the Grand Master. We confess that we cannot, under any circumstances, perceive the wisdom of such a regulation, for a secretary should record nothing not "proper to be written," and nothing should be written that is not proper to be printed. The rule, however, evidently referred to local proceedings only, and had no relation whatever to the publications of masonic authors and editors, for the English masonic press, since the days of HUTCHINSON, in the middle of the last century, has been distinguished for the freedom, as well as learning, with which the most abstruse principles of our order have been discussed. There is indeed a striking contrast between the masonic writers and the masonic lodges of England. The former have added much to the advancement of the science by their studies and labors; while the latter, with a few exceptions, have rather been distinguished for their assiduous cultivation of the mysteries of the "knife and fork degree," than for any devotion to the literature of Freemasonry.

The Grand Lodge of Pennsylvania has always been so scrupulous upon this subject, that even in the annually published abstracts of its proceedings, we seldom find any thing more valuable or interesting than a list of officers and a financial report. For all that an initiate or a profane could learn of the nature and design of Masonry from the authorized publications of the Grand Lodge of Pennsylvania, he might well suppose the institution to be little else than a joint stock corporation for the distribution of STEPHEN GIRARD'S bequests.

In this respect, the published proceedings of the neighboring jurisdiction of New York, in which points of masonic law and literature are discussed with great freedom and ability, from a striking, and, we cannot help saying, a favorite contrast.

In this contrariety of opinions and practice, it is the duty of every mason to inquire, which of these courses is the better one, and to satisfy himself how far the science of Freemasonry may be publicly investigated, and what matters may lawfully and prudently, and even advantageously, become topics of discussion in the printed books and periodicals of the order.

We fear no danger from publicity, if in treating of masonic subjects, we abstain from any improper reference to the modes of recognition or the ceremonial ritual. The methods by which one mason may make himself known to another, must necessarily be exclusive and esoteric, if they are to be of any value. Of such things, then, it is improper to write, and fortunately they may be safely left to oral instruction. But the science, the philosophy, the history of Masonry—these are the topics which need all the research of the student, and the more that is written and printed of them and the more they are brought before the minds and rendered accessible to the hands of the masonic scholar—the more will their value be increased, and the more will the institution of which they constitute the very foundation, be elevated.

The only evil, then, that we are to apprehend from freedom of discussion, is, that by an illiberal restriction of the subjects to be publicly treated, the members of the order would be deprived of the means of acquiring, from well-written books, that information in relation to our mysteries which alone can give an adequate comprehension of the sublime design of the institution, or a proper appreciation of its characteristic excellence.

The venerable OLIVER, who has written more on Masonry than any man, living or dead, has taken, it seems to us, the right view of this subject, in the Introduction to his *Landmarks*. The voice of this NESTOR of the order is well worth heeding.

"In the present state of Masonry, dispersed as it is over the whole habitable globe, and distinguished by an anxious inquiry, whether its reputed origin be well founded, and whether its philosophy, and the evidence on which its claims to public notice, are entitled to the implicit credence of mankind; it is the duty of every Brother, so far as his influence may extend, to furnish the means of satisfying this ardent curiosity. With humble submission I conceive it to be an error in judgment to discountenance the publication of philosophical disquisitions on the subject; because such a proceeding would not only induce the world to think that our pretensions are incapable of enduring the test of enquiry, but would also have a tendency to restore the dark ages of superstition, when even the sacred writings were prohibited, under an apprehension that their contents might be misunderstood or perverted to the propagation of unsound doctrines and pernicious practices; and thus would ignorance be transmitted as a legacy from one generation to another."^{*}

Still further pursuing this theme, and passing from the unfavorable influence which must be exerted upon the world by our

* Oliver, *Historical Landmarks*, Vol. I, p. 1.

silence, to the injury that accrue to the craft, the same learned writer goes on to say, that "no hypothesis can be more untenable than that which forebodes evil to the masonic institution from the publication of scientific treatises, illustrative of its philosophical and moral tendency." And in view of the meagre and unsatisfactory nature of the lectures, in the form in which they are delivered in the lodges, he wisely suggests that "if strictures on the science and philosophy of the order were placed within every brother's reach, a system of examination and research would soon be substituted for the dull and uninteresting routine, which, in so many instances, characterizes our private meetings. The brethren would become excited by the inquiry, and a rich series of new beauties and excellencies would be their reward."

Of such a result we have no doubt. In consequence of the increase of masonic publications in this country, within a few years, Masonry has already been elevated to a high position. If there be any who still deem it a merely social institution, without a philosophy or literature; if there be any who speak of it with less admiration than it justly deserves, we may be assured that such men have read as little as they have thought on the subject of its science and history. A few moments of conversation with a mason will show whether he is one of those contracted craftsmen who suppose that masonic "*brightness*" consists merely in a knowledge of the correct mode of working one's way into a lodge, or whether he is one who has read and properly appreciated the various treatises on the "royal art," in which men of genius and learning have developed the true spirit and design of the order.

One who has for years past, enjoyed the opportunity of visiting many lodges in various part of the Union, and has (had the happiness to) have formed the acquaintance of many distinguished member of the fraternity—who has, in short, been permitted to learn, by personal inspection, what is the effect of masonic publications upon the fraternity—gives us the result of all his experience, that *enough has not been published*. Cheap books on all masonic subjects, easily accessible to the masses of the order, are necessities essential to the elevation and extension of the institution. Our people do not read enough. Too many of them confine their acquirements to a knowledge of the signs and the ceremonies of initiation. There they cease their researches. They make no study of the philosophy and the antiquities of the order. They do not seem to know that the modes of recognition are simply intended as means of security against imposition, and that the ceremonial rites are worth nothing without the symbolism of which there are only the external exponents. Masonry for them is nerveless—senseless—lifeless; it is an empty voice without meaning—a tree of splendid foliage, but without a single fruit.

The monitorial instructions of the order, as they are technically called, contain many things, which probably, at one time, it would have been deemed improper to print; and there are some masons, even at this day, who think that WEBB and CROSS were too free in their publications. And yet we have never heard of any evil effects arising from the reading of our monitors, even upon those who have not been initiated. On the contrary, meagre as are the explanations given in those works, and unsatisfactory as they must be to one seeking for the full light of Masonry, they have been the means, in many instances, of inducing the profane, who have read them, to admire our institution, and to knock at the "door of Masonry" for admission—while we regret to say, that they sometimes comprise the whole instruction that a candidate gets from an ignorant Master. Without these published monitors, even that little beam of light would be wanting to illuminate his path.

But if the publication and general diffusion of our elementary text-books have been of acknowledged advantage to the character of the institution, and have, by the information, little as it is, which they communicate, been of essential benefit to the fraternity we cannot see why a more extensive system of instruction on the legends, traditions and symbols of the order should not be productive of still greater good.

Without an adequate course of reading, no mason can now take a position of any distinction in the ranks of the fraternity. Without extending his studies beyond what is taught in the brief lectures or the lodge, he can never properly appreciate the end and nature of Freemasonry as a speculative science. The lectures constitute but the skeleton of masonic science. The muscles, and blood vessels, which are to give vitality, and beauty, and health, and vigor to that lifeless skeleton, must be found in the commentaries on them which the learning and research of masonic writers have given to the masonic student.

The objection to treatises and disquisitions on masonic subjects, that there is danger, through them, of giving too much light to the world without, has not the slightest support from experience. In England, in France, and in Germany, scarcely any restriction has been observed by masonic writers, except as to what is emphatically esoteric; and yet we do not believe that the profane world is wiser in those countries than in our own respect to the secrets of Freemasonry. In the face of these publications, the world without has remained as ignorant of the oporæta of our art, as if no work had ever been written on the subject; while the world within—the craft themselves—have been enlightened and instructed and their views of Masonry (not as a social or charitable society, but as a philosophy, a science, and a religion) have been elevated and enlarged.

The truth is, that men who are not masons never read *authentic* masonic works. They have no interest in the topics discussed, and could not understand them, from a want of the preparatory education which the lodge alone can supply. Therefore, were a writer even to trench a little on what may be considered as being really the *arcana* of Masonry, there is no danger of his thus making an improper revelation to improper persons.

PROGRESS OF KNOWLEDGE.

The physical philosopher works like a child with a dissected map, who has a part already set together in orderly arrangement; but who has around him many other fragments, the proper position of which he does not at once see. The child studies each of these, and experiments with them, until he finds how they fit in with the angles and curves of his uncompleted work, while every portion brought into its place gives additional gratification to his growing perceptions of the general plan. So the knowledge of the man of science consists in the distinctness and orderly arrangement in his own mind of a number of familiar facts. But scattered around him are many fragments of knowledge yet to be fitted in to that inward system which represents to him the outward order of the universe. Each of these fragments has to be studied, and made the subject of experiment, until perceived points of resemblance enable him to refer it to its proper position. Now what is the nature of the gratification that he feels after every achievement of the kind? There is certainly a pleasure in the discovery of unexpected correspondences, as, for instance, when it is remarked that the prevalence of disturbance in the sun's photosphere co-exists with magnetic storms in the bosom of the earth, and brilliant auroras in the north. But surely there is also a larger joy in the feeling of a fresh approximation towards the inconceivable because infinite unity, which constitutes the maze of worlds, a universe. Every brilliant point of knowledge, like a torch in a fog carries around it a halo of darkness made perceptible, of conscious ignorance, which is not so much a negation, as an assertion, of existences hitherto unmeasured yet continuous with those we know. And the whole city of science with its brilliant halls and glittering markets of knowledge, bordered by far-stretching, dimly-lighted lanes, shows, like some illuminated town at night, over-arched by the confused glare which gathers up all separate lights to merge them in the glimmer of an infinite beyond.

It is impossible then to exclude from thought that universal order, that inconceivable totality of Being in which our personal consciousness and all its little knowledges are engulfed. For though in its boundless extension that formless idea surpasses all thought, its unreality is utterly unthinkable; and there is a sort of intensity about it which increases in a rapidly growing ratio, with every fresh addition to the known domain of law. It is, indeed, the transcendental goal of physical science itself. Astronomy figures it in circles of fire which widen out beyond all power of sight, everywhere embracing one law, one order, one power, one kingdom. Geology, by its very silence concerning a being or an end, consecrates eternity, as astronomy hallows space, with the shadow of that unutterable Unity. Electricity, chemical action, gravitation, magnetism and heat run into each other like the notes of an endless fugue, implying one ground tone which in the complexity of sound escapes the ear. All radiant lines of knowledge lose themselves in the same unapproachable light where the highest flights of spiritual imagination culminate. And though words fail where thought loses bounds; though every emotion excited by hints of this dread Unity subsides into something like mute shame; yet the spell which is thus exercised over our souls in the inmost secret of the joy we feel in all our largest contemplations of the world. Substance may be unsearchable; and the divine universe is unspeakable; but the indefeasible certainty of their reality is our nearest intellectual approach to the One Eternal who draws us for ever with a resistless attraction to worship.

ANTAGONISM TO MASONRY.

Masonry, like anything else that is good, has always had its enemies—people who, whether they knew any thing about it or not, were ever ready to speak of it and against it, and who, in default of a special reason for their opposition, have never hesitated to invent one. Of course an antagonism which cared nothing for the strength and logic or the weight of facts, but whose skepticism, like Tertullian's faith, often gloried in being founded on an absurdity, must have continually changed its point of attack to vary with the changing phases of character in those who maintained it. Sometimes these changing aspects of opposition to Masonry have been of a rather contradictory character to each other. It does seem to a rational and impartial mind that sometimes, if one of them was well founded, another urged at some past or subsequent

period could not but be false. But this has never made a particle of difference to the anti-masons. Their war cry always has been "*Delenda est Carthago*;" and it mattered but little to them how the destruction was brought about, so that it could at last be accomplished. Grave divines, learned lawyers, astute politicians, in their anxiety to obliterate Freemasonry from the catalogue of human institutions, have not declined to embrace any falsehood or folly, however monstrous or absurd, and to retail it to gaping multitudes with all the unction that they should have felt only in delivering a maxim of truth or a lesson of wisdom.

To take up the history of this moral crusade against the Order only for the last half century, we shall find at least four different changes in the spirit and manner of the opposition.

In the beginning of the century, or just before it, Masonry was denounced, by such men as Barruel and Robison, as a conspiracy against all government and religion, and the institution was flatly charged with encouraging rebellion to constituted authority, and with the unscrupulous inculcation of Atheism. "We cannot but suspect," says Pope Pious VII. "that the Freemasons wish to overturn not only thrones, but even religion, and especially the Christian." Hence edicts were issued by emperors and kings, and bulls fulminated by popes, forbidding the meeting of lodges, and commanding the utter abolition of the Order. These things have died off, among most intelligent people, but there are some men who can never get rid of an idea, which has once taken possession of their minds; and, therefore, we still find many, even at this day, who believe as firmly in the bull of Pope Pius as they do in their creed, and who cannot be persuaded that Freemasons are anything better than Atheists in disguise.

But the charge of Atheism against an institution which publicly announced that a trust in God was an absolutely necessary qualification, for admission into its mysteries, was too absurd to be long believed, even by fanatics; and the priests, while they still fulminate their anathemas against the Freemasons, and threaten them with excommunication, do not now deny them some sort of religion, such as it is, and which is, at all events, better than the no religion at all of which they once accused them.

Accordingly, about the end of the first quarter of the century, the tactics of the anti-masons were changed; and a belief in God being admitted as a part of the Masonic creed, because it was expedient to contend that his vengeance was most awfully invoked in the lodges on all reerants, the enemies of the Order began to discover, or pretended to discover, (for we are never sure that an anti-mason means all that he says,) that Masonry was an *imperium in imperio*; that the members sought to establish a commonwealth

within themselves, which was to be in perpetual antagonism to the laws of the country in which they resided, and that political preferment; trial by jury, and even success in business, were all to be directed and controlled by Masonic influences, which were to put the laws at defiance, and bring to the support of the humblest member, in every affair of his life, even though it were a transgression against the laws, the whole weight and power of the fraternity. In the United States, at least, this doctrine of the anti-masons became quite a saleable commodity in the political market, and some men expected to be lifted into high places of honor and especially of profit—perhaps even into the Presidential chair—by the workings of fermentation which they had excited. But truth is great, and this opposition has all died away, except, perhaps, in some few benighted spots and dark corners of the country where the name of Morgan is still heard with a shudder, and every Freemason is supposed to bear, somewhere about his person a facsimile of the brand of Cain.

And then came another phase in the opposition. When men were obliged to admit that Masons were not Atheists, and to confess that they were very often, excellent citizens, they began to discover that the secrets of the institution were a "humbug"—for these anti-masons were by no means choice in their expressions, and very often sacrifice elegance to strength—they declared that its ceremonies were puerile and unworthy of men of sense, and that a study of its principles was nothing less than a sheer loss of time. But as these philosophers, who, of course, always devoted *their* time and talents to something of more importance than the pursuit of Masonry—such, for instance, as making money or seeking office—very candidly acknowledged that they knew nothing about the society, because they had always considered it as derogatory to their dignity to seek admission into the ranks of an institution which, at best, could only be considered as a remnant of the dark ages, the world has paid less attention to their invectives than to either of the preceding classes, and, therefore, Masonry has continued to be admired and cultivated by some of the brightest intellects of the age. The literature of the institution, as it now stands before the world, has been the most effective answer to the cavils of those would be wits, who think that it, like their own heads, contains nothing of value or importance within it.

And, now, lastly, there is beginning to be presented a new form and substance of objection, which, however, as it is equally unfounded in truth, will, we doubt not, like all the others, meet with the same fate. That Masonry, which was once charged with being the teacher of Atheism, the violator of law, and the conservator of absurd trifles, is now clothed with another garment, different

from all these, and is accused of endeavoring to establish a religion for itself, and to teach its members how to get to heaven in its own way.

Its object is now said to be, to offer itself as a substitute for Christianity, and to present its own teachings, exclusively, as a way of salvation. Although this change of tactics is undoubtedly very absurd, it was a very natural change in a system of absurdity. When it was found that men would not believe that Masonry had no religion, it was a very shrewd policy to endeavor to persuade them that it had too much. The accusation is now a new one; it is, perhaps, the last Parthian arrow from the quiver of anti-masonry, and has already been shot too wide of its mark to effect any harm. The thousands of pious Christians and intelligent clergymen who fill the ranks of Masonry, and who would long ago have abandoned it if it had sought, in the most indirect way, to interfere with their hopes of eternal safety through the Cross alone, is in itself the best answer to such a charge.

We do not intend make any sort of an argument on this subject. In a pleasant little story, from the pen of Mrs. Inchbald, there is a character—a learned but arrogant priest—who once declined entering into an argument with a lady, on the ground that he never disputed with anybody under a doctor of divinity. We confess we are somewhat in favor of his views, at least so far as never to argue with a man on a subject of which he is totally ignorant. No one who is at all acquainted with the nature, the history, and the true design of Freemasonry, would ever, for a single instant, undertake to sustain either of the four accusations which we have recapitulated. When, however, an opponent shall present himself armed with a knowledge of all that has been written in favor of Masonry by its disciples, as well as all that has been said against it by its enemies—when such an opponent will prelude his intended combat by the declaration that he has carefully studied its principles from the authority of its teachers, and knows them to be wrong, then we will consider such a foe as worthy of our lance, and will freely enter the lists. But for hearsay scandal and gratuitous abuse, no man, or Mason, should ever have any other answer than silent contempt.

And, after all, what has been and what will ever be the effect on Masonry of this absurd, if not always unconscientious, antagonism? The story of Galileo will give the response in the way of parable.

When Galileo was on his knees before the Inquisitors of Rome—the greatest mind of the age prostrate before the least—and making the required recantation of his heretical dogma that the sun stood still and the earth moved around it, he turned to a friend and whispered in his ear these words of solace: "Never mind! the world will still keep moving." And so whisper we, in spite of all that benighted popes, and despotic kings, and wily jesuits, and cunning politicians, and frightened old women, may say about it or against it, *Masonry will still keep moving.*

THE RING MY FATHER WORE.

BY W. L. GARDNER.

A dreary night—fast fell the snow,
And driving was the sleet :
The wind in fitful blasts did blow
Adown the whitened street ;
The weary travelers faced the storm,
And thought of warmth at home :
No word or look for those forlorn,
Who onward still must roam.

“ A penny !—but a penny, please !
To buy a bit of bread,
Our fire's out—my mother'll freeze,
She's dying, if not dead !”
A tiny lad of scarce ten years,
Stood shiv'ring in the blast :
His weak appeal met deade'ned ears.
As all went hurrying past.

His shiv'ring limbs the storm defied,
Although his words were vain :
What cared they if his mother died ?
What cared they for his pain ?
What heeded they his loss to him ?
What cared they if he froze ?
He was not either kith or kin,
They had no time to lose.

“ Are you a Mason ?” oft he'd say,
With voice so soft and low,
But passer by went on his way,
His meaning did not know ;
One after one, they came and went,
Not one did him reply ;
Not one to give him just a cent ;
All left him there to die.

Wilder and wilder beat the storm,
As if 'twould ever last,
And seem'd to make the poor child's form
The target of its blast.

Exhausted with its bitter sting,
 His voice could say no more.
 "There's nothing left us but this ring—
 This ring my father wore."

And drawing from his tiny breast,
 By slender bit of string,
 A relic that within did rest,
 A massive golden ring.
 No glitt'ring gem—no diamond sparks
 This golden circlet bore,
 But cabalistic curious marks,
 This ring his father wore.

'Twas but a simple circlet—plain—
 A Delta and a Yod,
 A date when he was born again
 And gave himself to God;
 A ring that had been proudly won
 And worn as he did rise,
 And dying, which he gave his son,
 As a most precious prize,

And charged him as his dying quest,
 "Never with it to part,
 But till he in the grave did rest,
 To wear it next his heart;
 And if he lived to years mature,
 Before his work was done.
 He charged him as a charge secure,
 To give it to his son.

"Should not a son be born to him,
 He gave a further quest,
 To give it to his nearest kin
 Or one he loved the best:
 That he or they who it possessed,
 If ever by poverty
 Or want of any kind oppressed,
 Its *virtues* then might see.

"To take the ring in such an hour,
 To any Mason Free,
 Who soon would show its magic power
 Is of a HIGH DEGREE;

To him they met the ring to show ;
 They need to do no more,
 For *kindred hearts* would ever know
 The ring his father wore."

H'en as he spoke and held the ring
 Where gaslight brightly blazed,
 A passer saw his suffering,
 And on the jewel gazed ;
 "Your father's ring—see here's its mate,
 What do you in this storm ?
 My brother's child so desolate !
 Quick ! Come where it is warm !"

Soon fire warmed *the widow's son*,
 And food his wants supplied,
 Nothing forgot or left undone ;
 His mother by his side ;
 And puzzled like the boy's thoughts ran,
 As on the stranger's knee,
 He wonder'd how this unknown man,
 A relative could be.

"My father's brother, how is it then
 I met you ne'er before,
 Until this night you saw me when
 My father's ring I bore ?
 If brother to my father, then
 My uncle you must be,
 But father never told me, when
 The ring he gave to me !"

"Your father, child, I never knew ;
 'Tis not by ties of blood
 That we became such brothers true,
 But those of BROTHERHOOD :
 The ties of a great mystic hand,
 In *friendship* ever bound,
 By which in every clime and land,
 A brother can be found,

And so it is around the world,
 Wherever we may be,
 The Mason's banner is unfurled,
 In *Peace* and *Harmony* ;
 Then charge the son you leave behind,
 To ever keep in store,
 The precepts planted in his mind,
 By the ring his father wore.

N. Y. Dispatch.

ANCIENT HISTORY.

BY LENORMANT.

The one great fact of the last fifty years in the scientific world has certainly been the revival of historical studies, and especially that conquest which had been achieved of the ancient past of the East by modern criticism, which has been able to throw light into the darkest recesses of annals long buried in obscurity.

But a short half century ago, little was known of the ancient world beyond the Greeks and Romans. Accustomed to look on these two great nations as the representatives of ancient civilization, it was easy to ignore all that had taken place beyond the regions of Greece and Italy. It was almost agreed that one entered the domain of positive history, only in setting foot on the soil of Europe. It was known, however, that in this immense tract of country, lying between the Nile and the Indus, there had once been great centres of civilization—monarchies embracing vast territories and innumerable tribes; capitals more extensive than our modern western capitals; palaces as sumptuous as those of our own kings, on which, as some vague traditions said, their proud buildings had inscribed the pompous history of their deeds. It was also known that these ancient nations of Asia had left behind them mighty traces of their passage o'er the earth. Heaps of ruins in the desert, and on the river banks, temples, pyramids, monuments of every kind, covered with inscriptions in strange and unknown characters, and the tales of travellers in these countries—all bore witness to a really great development of social culture. But this greatness was to be found only in ruins, in fragmentary stories of Grecian historians, and in some passages in the Bible. And as everything belonging to the primitive eastern world assumes colossal proportions, it was but natural to infer that fiction occupied a large place in Biblical story, and in the pages of Herodotus. To-day everything is quite changed. In all its branches the science of antiquities has soared to a height previously unknown, and its discoveries have changed the page of history. From the great works of the learned men of the Renaissance, the civilization of Greece and Rome was supposed to be known to its very base; and yet on that very civilization Archæology has been found to throw an unexpected light. The study and correct understanding of the ornamented remains, the history of art, dates, so to speak, but from

yesterday. Winckelman closes the eighteenth, and Visconti inaugurates the present, century. The innumerable painted vases, and monuments of every description which have been and still are furnished by the burial places of Etruria, of Greece, of Cyrene, and of the Crimea, constitute an immense field of research unknown fifty years ago, and which has prodigiously extended the horizon of science.

But these advances in the domain of the classical world are nothing when compared with the new worlds suddenly revealed to our eyes; with Egypt, opened up to us first by the French, and which has supplied remains to fill the museums of Europe, and initiate us into the minute details of the oldest civilisation of the world; with Assyria, whose monuments, discovered also by a Frenchman, have been disinterred from the grave where they have lain for more than 2,000 years, and open to our view an art and culture of which but the faintest indication is to be found in historical literature.

Nor is this all. Phœnician art, intermediate between that of Egypt and Assyria, has been revealed to us, and invaluable treasures have been recovered from the catacombs. Aramæan Syria has given us its ancient inscriptions and memorials. Bold explorers, too, have made us acquainted with the traces of all the various nations so closely packed in the narrow territory of Asia Minor. Cyprus with its strange writing and the sculptures of its temples; Lycia with its peculiar language, its inscriptions, coins, sepulchral grottoes; Phrygia with its great rock, sculptured bas-reliefs, and the tombs of the kings of the family of Midas; Arabia contributes to science ancient monuments of times anterior to Islamism, texts engraven by pilgrims on the rocks of Sinai, and the numerous inscriptions which abound in Yemen. Nor let Persia be forgotten with the remains of its kings, Achæmenian and Sassanian. But India, where our knowledge has been entirely renewed by the study of the Vedas. But it is not the length of the course that has been increased, the progress of science has been so great that its domain is now also widely extended. Everywhere, by new routes, enterprising and successful pioneers have pushed their researches, and thrown light into the darkest recesses. Europe in our age takes definite possession of the world. What is true of the events of the day, is also true in the region of learning; science regains possession of the ancient world, and of ages long forgotten.

This resuscitation of the earliest epochs of civilization commenced with Egypt. The hand of Champollion has torn down the veil which concealed mysterious Egypt from our eyes, and has added lustre to the name of France by the greatest discovery of

our age. Thanks to him, we have at least the key to the enigma of the Hieroglyphs. And henceforth we may tread boldly on solid and well-known ground, where those who proceeded us wandered among swamps and pitfalls. Champollion's discovery has been the starting point for those learned and ingenious researches to which we owe the restoration of Egyptian History. Through the whole extent of the Nile Valley the monuments have been examined, and in reply they have told us all the deeds of the kings who governed Egypt from the most ancient times.

Science has penetrated the dark catacombs where sleep the Pharaohs, and has restored to us many dynasties whose only traces were to be found in some mutilated remains of the old historian Manetho. At the commencement of the present century, we knew little beyond the names of a few sovereigns, whose reigns were far apart and connected with but a small number of events, distorted by the statements of credulous Greek travellers, or magnified by national vanity. We now know nearly the whole series of monarchs who reigned over Egypt during more than 4,000 years. The art of the Pharaohs has been appreciated in all its diverse forms, architecture, sculpture, painting; and the law which governed the inspiration of Egyptian genius has been discovered. Their religion, under its double character, sacerdotal and popular, has been studied, and it has been proved that under the strange and confused symbolism which ordained the worship of animals, was hidden a profound theology, which in its conceptions embraced the entire universe, and was based on the grand idea of the unity of God, the vague and faint echo of a primitive revelation. We can also form an estimate of the state of science in this famous nation. The most important fragments of its literature have been translated into modern languages, and in style closely resemble the Bible. In a word, Egypt has completely resumed its place in positive history, and we can now relate its annals on the authority of original and contemporary documents exactly as we relate the history of any modern nation.

The resurrection of Assyria has been, if possible, yet more extraordinary. Nineveh and Babylon have not, like Thebes, left gigantic ruins above the surface of the ground. Shapeless masses of rubbish, now crumbled into mounds, are all that remain for travellers to see. One might then readily have believed that the last vestiges of the great Mesopotamian civilisation had forever perished, when the spades of Dr. Botta's excavators, and subsequently those of Mr. Layard and Mr. Loftus, opened to the light those majestic sculptures which we admire at the Louvre and the British museum; guarantees of discoveries still more brilliant and extensive, when explorations can be pushed on into all parts of

Assyria and Chaldæa. So now those pious kings, who led entire nations into captivity, live again, as it were, before our very eyes, on the bas-reliefs of their palaces. These are the figures which seem so terrible in the burning words of the Hebrew seers. We have found again the gates where, to quote the prophet's expression people passed like the waters of the river. These are the beautiful wrought idols which corrupted the people of Israel, and caused them so soon to forget Jehovah. There, reproduced in a thousand different phases, is the daily life of the Assyrians; their religious ceremonies, domestic habits; their splendid furniture, and rich vases. There are their battles, the beleaguered cities, the war machines that shook the ramparts.

Innumerable inscriptions cover the walls of the Assyrian edifices that have been laid bare by excavations. They are written in those strange cuneiform characters so complicated as to seem likely to baffle the sagacity of interpreters. But there is no philological mystery that can defy the methods of modern science. The sacred writing of Nineveh and Babylon has been, like that of Egypt, compelled to give up its secrets. The learned labours of Sir Henry Rawlinson, Dr. Hincks, and, above all, of M. Oppert, have given us the key to the graphic system in use on the banks of the Euphrates and Tigris. We read now—following an established principle—the kings of Assyria and Babylon, engraved on alabaster or impressed on clay, for the instruction of posterity. We read the accounts they themselves have given of their wars, their conquests, their cruelties. We there decipher the official Assyrian version of events of which the Bible, in the Books of Kings, gives us the Jewish version; and the comparison of the two, places in the clearest light the incomparable veracity of the Sacred Volume.

A MASONIC FLAG.

In 1842, The Supreme Council of France adopted the following: We can see no objection to having such a flag. It would have a tendency to remind our brethren of their duty.

Every captain of a vessel, who is a Mason, is authorized to carry at his mast-head, in case of danger, a Masonic flag. It should be a square, with the design in blue on a white ground. Two hands raised and crossed in sign of distress, with the cross above.

The flag above described covers every thing on board, and demands assistance for the whole, from every brother that sees it; and not to respond to and obey it, is to be recreant to Fraternity and Masonic honor.

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LANDSCAPE PAINTINGS.

In nature no object is isolated ; each one is connected with something else before it, at its side, behind it, above or below it. An object may strike us as isolated and picturesque, but it is not the object alone which makes this impression, but the connection in which we see it with the objects at its side, behind it, or above it, all of which help in making that impression.

Thus, for instance, I take a walk and see an oak which appears extremely picturesque. If I take a sketch of that oak, and of that oak, only, I shall not any longer see it such as it was, because it wants the objects which combined with it in producing a certain impression. In the same way, a piece of forest scenery may be beautiful under such and such a sky, or in such and such a light or position of the sun ; but if I omit these in my sketch, it appears shallow, indifferent, and inanimate.

Besides, nothing is *beautiful* in nature but what is true according to the laws of nature. To transfer the truth of nature into your picture, you must not give a result without its natural causes.

I find in a rivulet stones of a pleasing shape ; the parts which are exposed to the air are picturesquely covered with green moss. But the formation of this moss has been caused not only by the humidity of the water, but also by the shade of a beetling rock, or by shady trees and shrubs, which favored the growth of moss in that locality. If, in a picture, I omit these causes, my picture will want truth and real convincing energy.

The position of a tree, the nature of the soil in which it grows, and the trees which surround it, all these exert a powerful influence on its formation. An oak growing on the windy westerly summit of a hill is very differently formed from an oak springing from the soft soil of a sheltered valley. Either may be beautiful but they will certainly be different, and in an invented landscape either ought to be put into the exact position in which it would be in nature. The scenery around is, therefore, of great importance to the artist.

This applies by no means to accidental objects or circumstances which can have no influence on the shape and formation of the principal object, or on the picturesque impression it makes at the time.

THE root of sanctity is sanity. A man must be healthy before he can be holy. We bathe first and then perfume.

WHAT I HAVE SEEN.

BY OWEN JONES.

"Oh thou invisible spirit of wine, if thou hast no other name to be known by, let's call thee devil."—SHAKESPEARE.

I have seen the skillful workman,
Blest with gifts that nature gave,
Wander ragged like an outcast—
Hurl'd into a pauper's grave—
Seen his little starving children
Like ghosts of grim despair—
Seen his widow wan and haggard,
Crush'd with overwhelming care.

I've seen the justice on the bench
Whose talents could applause command—
Seen him sink down low, disgraced,
Degraded by a felon's brand :
I've seen a famous Thespian star,
To whom the world its praise did yield—
Seen his wretched bones neglected.
Dragged along to Potter's field.

I have seen the blooming rose-hue
Once adorn the cheek of beauty
Fading, and the lovely fair one
Straying from the path of duty ;
Oft I've seen a doting mother,
Bow'd with grief and broken hearted,
Pining 'neath a weight of sorrow—
Every gleam of hope departed.

I knew a pastor—grave—devout—
Beloved and gentle as a child,
He taught as with an angel's voice,
He fell and died a maniac wild ;
And well I knew a gifted bard,
Breathing songs that made us glad,
He whose tuneful lyre could charm,
Became an outcast raving mad.

I've viewed, enwrap, a painting rare,
 Rich in art, superb, transcendent—
 Known the genius who has wrought it,
 Poor, degraded, lost, dependent;
 I have heard with thrilling rapture,
 One whose accents bold delighted,
 Mourn'd his loss, a brilliant genius
 Fallen, ruin'd, beggared, blighted.

Go view thy fallen sisters, go
 Hear thy brothers rave and howl,
 And should'st thou ask "whence all this woe?
 I answer thee, *The maddening bowl!*"

THE MAN AND HIS SHADOW.

BY J. H. MELLOR.

One day a shadow, like all empty things,
 Puffed up with vanity, plumed its sable wings,
 Grew dark and threatening as it onward sped,
 Toward a man who always walked ahead.
 Time after time they happened the same way,
 Sometimes by night, at other times by day.
 The shadow, vain, was always wroth to find
 The man ahead, whilst it lagged on behind.
 It's patience gone, to Jupiter it prayed
 "That it might *lead* the way, the man *elayed*"—
 Height of presumption—this Jupiter knew,
 And determined to punish—he to the earth flew,
 And grasping the man, away hied together,
 And the vain, silly shadow perished forever.
 "Alas!" said the shadow, "through a pique of my own,
 "I have sacrificed him out of which I had grown."

MORAL.

There are vain, silly men, like the shadow, poor things,
 Who pray for revenge, but clip their own wings;
 And the ills that they wish on their brothers to come,
 Are like the young chickens—"they will come to roost home."

—*New York News.*

ORATION.

The following is taken from the *Troy Press*. It was delivered at the dedication of the Masonic Temple, at Troy, N. Y., by John L. Lewis, P. G. M.

The Most Worshipful brother spoke as follows :

Brethren and Friends :

By an immutable law of our Fraternity—not alone because it is a landmark which may not be changed—but *immutable* as coinciding with the convictions and choice of all—there can be no regularly constituted Lodge of Free and Accepted Masons unless there be spread upon its altars the Great Light of Masonry: the Sacred Book of Law. Its Masters and Wardens may be there—they may exhibit the evidences of their rightful power by warrant from the duly constituted authorities of the jurisdiction. The warrant itself may be mouldy with age, stained with the yellow prints of slowly revolving years and dilapidated by the unsparing tooth of time; it may be in a gorgeous hall streaming with the gaslight, or resplendent with the blaze of artificial illumination; the tools and implements and emblems of the Craft, from the primitive and universally known square and compass to the trowel of the Master may be present, and they may be set in gold and crusted with jewels, and may really and morally perform their office work; nay, even the Grand Master of Masons himself may be present, directing all, commanding all, by the potency of his powers and prerogatives, an even *he* may not open a Lodge unless the Book be in its place. Not the law of man's enactment, however wise, or just or pure, but which may yet be changed, as erring human reason or interest, or even caprice, may dictate or suggest, but higher, holier, more reverent than that: the law which not only controls the outward actions of our fleeting mortality, but which speaks to, commands and controls the conscience, and the echoes of its simple but wondrous truths find their repose in the inmost recesses of the soul.

It came to man not by the proclamation of Supreme Power, robed in the insignia of earthly sovereignty, but it came amid the lightnings and thunders of the sky—those speaking heralds of the will of Him who sits upon the wings of the wind, and marshals the artillery of the Heavens. It is the Revealed Word of God—the statutes of the Lord Jehovah—the Omnipotent who reigneth. Its presence is necessary to legalize a lodge, and none would have it otherwise. It alone, of all the gifts to our race, has remained unchanged; for, since it was proclaimed, not only have nations,

empires, kingdoms, states came, arisen, flourished, and passed away, and the granite columns, upon which their mighty deeds were inscribed for immortality, crumbled into dust, or remained sheltered with half-defaced inscriptions in unknown and foreign tongues, but the physical earth itself has become continents. This only has remained unchanged and unchangeable, and as unchanged and unchangeable be forever the law which makes it the Great Light of our fraternal dwelling place! And as I pronounce these words, there comes to my inward soul a consciousness of the repose which is dwelling in every manly heart before me; it is in the quaint but musical old phrase, "So mote it be!"

It is not alone as a Book of Revelation that it is now referred to, however sacred its character in that respect, but as a wondrous history; history guided, as all history should be, by the pen of unerring truth—the history which has the marvelous power not only of recording men's deeds, but stripping away the veils in which man's self-love, or deceit, or cunning, had enshrouded it, lays bare the motives and secret springs of his actions. Think you that an uninspired historian, however honest, or intelligent, or sincere, would ever have written that terrible picture of an absolute monarch, triumphant in the cabinet and field, and beloved even to the point of life-devotions by his brave and generous subjects in the zenith of his success and renown, and himself the bravest of the brave, quailing, cowering, awestricken, anguished before the pointed finger of that austere but gentle-hearted old seer who, charged with the message of his Heavenly Master and strong in His authority, dared to say to that monarch in his kingly palace: "Thou art the man!" It would have remained forever shrouded in the labyrinth of ghastly court secrets, had it occurred in any other land; and even the uninspired historian of the Hebrews relates it, as translated from the sacred records, in a manner so tame as to rob it of its sting.

And how life-like the pictures which rise before us portrayed in their truthful simplicity, or in their solemn grandeur? Few of us but what have in a life time been entranced over the romantic pictures of chivalry which the chronicles of olden time so faithfully and skillfully present to us in the pages of Froissart, or the narratives of our own accomplished Irving, and few of us but what have found them fading from memory at three-score, while the events of the sacred records still are fresh in the recollection.

Of European, and most largely of English descent, we have still a lingering fondness for such world renowned structures as the Tower of London with its countless legends, Westminster Abbey, within whose cloisters repose the ashes of so many honored dead, and St. Paul's, whose gigantic proportions aroused our child-

ish wonder, not to name the proud old cathedrals of France and Germany, all, all towering, existing monuments of the skill and labor of Master Masens; nay, within whose massive walls, defying the storm and the tempest and the encroachments of age and time, are found imbedded the picture of every implement which finds its place in the Lodge room. Turn to the ponderous volumes of the history of those lands, and the event of their erection is circumscribed in the limits of a sentence, or at most, a paragraph. The places of the trials of battles and of victory, to which pages are devoted, can scarce be traced, and the actors and events are equally forgotten, while these proud old structures point their lofty forms to heaven.

Not the least wonderful part of the Bible history is the space given to the public ceremonials of the nation, and it is in this world that we get such a satisfying glimpse of their inner life. The annals of warfare are but a repetition of the same thrice told tale. They went out with high hopes glittering in man's most gorgeous paraphernalia, they suffered and endured, they toiled and struggled, they hungered and thirsted, they met to train, and the earth was sated with blood, and the vanquished perished in the strife or sunk in significance; and of the victors a few wearied, bruised and war-stained men returned to home and country; and ofttime than otherwise the unjust and the rapacious sat in the seats and lorded it over the houses of the just and the true; and on either side the lands groaned with crushed hopes and broken hearts. But in the records of the arts of peace it is always an unalloyed narrative of human happiness, of high hopes fulfilled and just expectations realized.

Most conspicuous among these narrations is the graphic accounts of the dedication of the Temple of Solomon. It has been said that there is truthful simplicity and solemn grandeur in them, and the description of the dedication amply justifies the observation. Where else in all history can be found a picture so unostentatious and yet so graphic and so grand?

It is the seventh month of the year, the golden Autumn of the then fertile Palestine. The teeming earth has yielded richly of its abundance. The mellowed and luscious fruits of the earth are then in all their tempting beauty deliciousness and variety. There is abundance in the home of the opulent; a sufficiency in the humbler dwellings of the poor. The blessings of a wise and efficient government are felt and enjoyed in the peaceful security to persons and property. At this auspicious season, and amid these genial influences, a nation has assembled at its capital with joy and gladness. The ark of the covenant, which denoted the presence of the Lord of Hosts, and which had for five hundred

years been sheltered and hidden, with all its wondrous and awful mysteries, only by fragile curtains, from the gaze of the multitude, is to be brought from its frail tabernacle to rest even man in that stately Temple of transcendent architectural beauty. The elders of the people only have been summoned, but a new spirit has pervaded all hearts, and the congregation of Israel is thus, also, and the smoke of their glad sacrifices and the odor of their willing obligations fills the air; and not the least imposing feature of that grand panorama is seen in that white-robed choir, and those priestly trumpeters whose rude but harmonious music swells upon the gentle Autumnal breeze, chanting the praises and glories of Jehovah; exulting in that most glorious of his attributes. "For He is good, for His mercy endureth forever."

In painting and sculpture, the exigencies of art sometimes compel constrained attitudes and unnatural positions, and the same remark will hold true of descriptive narrative. But in this grand picture of the Dedication of the Temple all is harmony and proportion and true perspective. The monarch and the standing congregation whom he blessed, the burnt offerings and the choral hymns; the tabernacle, with its surmounting cloud—all appear in their simple and natural places before us. And as we read that the king spread forth his hands and kneeled before his people, and poured forth his soul in fervent, heart-touching, patriotic, and sublime prayer for them, which has been placed upon record, followed by the fire which came down from heaven, and that surpassing glory which forbade even the purest to enter, we are involuntarily awe-struck and penetrated with a deep sense of the scene.

It may be thought the details of this grand and imposing ceremonial have been dwelt upon to minutely, for it certainly cannot be objected that the sources whence they are taken are too familiar to be interesting, for Scripture scenes and Scripture allusions never weary us by their repetition. There is a perennial freshness about them which render them ever new and pleasing. But their connection with the incidents of the occasion is too obvious and striking not to be at once appreciated. A temple had been erected, not devoted solely to the worship of the Most High, but to the better instincts and the nobler duties of our common humanity, next in importance to our duty to God. "The different bands of workmen" have gathered here like the tribes of old Israel to observe the Feast of Dedication. Your temple has been "completed" and your "ark safely seated" and the happy experience of the past justifies the belief that you will ever be greeted as workmen most rare. By the due and ancient forms of the craft, rendered to-day in a most impressive and appropriate manner, it has been solemnly dedicated to Freemasonry, Virtue and Universal Benevolence. It

marks a new epoch in the history of the fraternity in your midst, and its influences will extend far beyond the ceremonies of the passing hour. A new bond of union has been cemented, and a new source of emulation aroused. Laboring together with one common object, yet striving to excel. Old Apollo with its children, King Solomon's Primitive and Mount Zion, will wage the fraternal contest as to which by skillful work, by upright deportment in every walk of life, and by devotion to the cause of Brotherly Love Relief and Truth, shall win the laurel wreath of victory,

It is the commencement of a new era in the history of the craft in your enterprising city. It has taught the old time lesson that the bountiful hand shall be made rich. While your hands and hearts have been open as the day to the great enterprise of the craft in our State, the erection of a Hall and Asylum, you have only the more readily found the means to erect this stately structure. And you will be none the less ready to contribute your aid to this great enterprise in the future. From its inception you have given to it your cheerful, earnest support, and bid it God speed from corner-stone to cap-stone. You have felt that it was "a noble and glorious undertaking," and you have been willing to perform any labor in it, "however difficult or dangerous."

And here permit me to say for myself that I would wish that its charitable object bore some other name. It is not an eleemosynary institution in thought or purposes, and though it may be an Asylum for helpless orphanage or more helpless old age from the storms of a cold world, yet it should be, *it is to be* a home—a home for the homeless; not a pauper house on which alms are to be doled out by unfeeling hearts and hands. It is a home for the destitute not erected by pity alone, but in the performances of a bounden duty and the furtherance of a sacred obligation. It is the discharge of a debt incurred by the craft to the toiling father, husband, son. It is the *right* of the widow and the fatherless, and should be enjoyed like any other right—*it should be* and *it is intended to be* not less sacred than the old paternal roof-tree. The young are not only to be fed and clothed, but educated for usefulness in life in such pursuits as honest industry may prefer and select; the elders are to assist in such mental and moral training and thereby earn their own support as teachers and overseers. None are so feeble as to be unable to contribute to this end, and we are proud to say that none in our fraternity so ignorant or inefficient as to be incapable of performing these duties. The theory is that it should be a home school; let your assiduous attention to it be such that it shall not fail in practice.

This is one of the great practical duties lying before us as a fraternity in the future, and that it will be well and faithfully dis-

charged there cannot be a doubt; not by nourishing and endeavoring to carry out Utopian schemes of unattainable human progress but plain and practical, so as to admit of undoubted success. To train its inmates for good citizenship is the grand aim and object, and to so conduct this feature of the institution that the training shall commend them to public favor, so that when anyone shall seek for employment he may proudly say that he came from the Masonic Home School, and that will be his unfailing passport to confidence.

There are other kindred duties to which the fraternity should look forward, and to which they should devote their untiring efforts. Not by political combinations, for it is our aim and object for the perpetuity of the craft, that it should never be caught in the mazes of that dark whirlpool; not even by associated effort as a class, lest our purposes should be misrepresented and opposed and thus this object thwarted; but encouraged by our own success, and inspired by the lessons of the lodge room, we should in our capacity as citizens cause the world to know that it is wiser and better for the existence and efforts of our organization. It can and may lawfully bend its energies to the accomplishment of the two noblest objects of civil society—Universal Education and Impartial Justice.

It is a theory which will startle none by its novelty, but which even in our own land has found but a partial foothold in practice, *that the people of a State should educate the children of a State.* Not such an education as Sparta gave to her sons, and which differed only in degree and not in quality, from the training for a prize fight of the nineteenth century; for although physical education is essential to the standard of manly excellence, which requires a "sound mind in a sound body," yet it is but the foundation of the superstructure. Not alone Free Primary Schools, but Free Education in the Academy and College; adapted education to fit youth for the public service.

THE UNSEEN.—No; there is not one sacred hour of the Heart's intercourse with others, in which we are not looking to, and living upon *the unseen*. The eye that looks on us is but the material organ of an unseen spirit's love;—the familiar voice that speaks to us draws its tones from an unsearchable heart, whose life is hid with God;—the very hand that is clasped in ours has a pressure of tenderness that belongs not to flesh and blood, and is an impress from the *unseen Soul*. Blessed, then, be God, that they are the things that are seen that are temporal, and the things that are unseen that are everlasting!

LET US HELP ONE ANOTHER.

This little sentence should be written on every heart, stamped on every memory.—It should be the golden rule practiced, not only in every household, but throughout the world. By helping one another we not only remove thorns from the pathway, and anxiety from the mind, but we feel a sense of pleasure in our own hearts, knowing we are doing a duty to a fellow creature. A helping hand or an encouraging word, is no less to us, yet it is a benefit to others. Who has not felt the power of this little sentence? Who has not needed the encouragement and aid of a kind friend; how soothing when perplexed with some task that is mysterious and burdensome, to feel a gentle hand on the shoulder and to hear a kind voice whispering:—"Do not feel discouraged—I see your trouble—let me help you." What strength is inspired—what hope created—what sweet gratitude is felt, and the great difficulty is dissolved as dew beneath the sunshine. Yes, let us help one another by endeavoring to strengthen and encourage the weak and lifting the burden of care from the weary and oppressed, that life may glide smoothly on and the fount of bitterness yield sweet waters; and He whose willing hand is ever ready to aid us, will reward our humble endeavors, and every good deed will be as "bread cast upon the water to return after many days," if not to us to those we love.

WOMEN.

It is a peculiarity of women to grasp at ready-made and finished views and opinions, and to turn them to account. They take man's knowledge and experience ready-made to ornament themselves and the things which surround them. The keeping of silk worms, the spinning, dying, and finishing off of raw silk, are not much in their way; but (to follow up our allegory) they take the silk in a highly-finished state, and work it into flowers, or fashion it into dress for their ornament. Hence, they do not follow us in our deductions and constructions, however taking they may sometimes appear to them. They stick to the result, and if they follow they cannot imitate and do the same in a similar case. Man creates and procures, and woman puts it to use; this too, in an intellectual sense, is the law for the two natures. Whatever, therefore, you offer to women, let it be finished. Hence, too, they are the most desirable public for a man who deals in dogmas, and who has wit enough to make his discourse pleasant and impressive.

MASONRY:

A prominent writer truly says: "It is useless to profess a knowledge of Freemasonry, if we do not frame our lives accordingly to it. It is not enough to be acquainted with its doctrines and precepts, if we fail to reduce them to practice. In such a case our knowledge will rather tend to our dishonor in this world, and will certainly be an additional article of accusation against us in the next. It would be very unreasonable to doubt the beneficial effects of our Masonic precepts; but to admit them to be true and yet act as if they were false, would be unwise in the highest degree. I will not, however, do my brethren the injustice to believe that many of them are capable of such a perversion of reason. And it is my firm persuasion that they who practice the duties which Freemasonry teaches, in conjunction with the faith propounded in their religion, will inherit that eternal city of God, where they will be associated with a holy and happy fraternity of saints and angels, and enjoy the sweet communings of brotherly love forever and ever."

And it may be well for us, in this connection, to consider what constitutes a "bright Mason." He may master the "mystic art," but in a particular sense he is not a bright Mason. A thorough knowledge of the English language does not make a man a statesman, nor the ability to repeat in full the Book of Common Prayer invest him with all the pre-requisites of a devout worshiper. The ceremonies and lectures of Masonry are but simply the outward form, the material body, within which, we must look for that living vital principle that sustains it; and the brother who possesses a knowledge of the former without the spirit of the latter, is no more a bright Mason than was that body of clay a living man before God breathed into it the breath of life. He must not only understand the principles and teachings of Masonry, but he must also exemplify them in his daily life. The tenets of his profession must be inculcated, the points of his entrance understood, the cardinal virtues practiced, and a thorough knowledge of the history, jurisprudence, symbolism and general regulations of Masonry attained, before he can maintain the position of a bright or intelligent Mason

As Lorenzo Dow was once ascending the steps to a Lodge, he turned around to a crowd of Anti-Masons, who had followed and were reviling him, and quaintly observed to them "Whither I go ye cannot come."

THE PHENICIANS IN AMERICA.

DISCOVERY OF A REMARKABLE HISTORICAL TREASURE IN BRAZIL—
RECORD OF A PHENICIAN VISIT TO THE TERRITORY FIVE CENTURIES BEFORE THE BIRTH OF CHRIST—THE SAVANS AMAZED
AND DELIGHTED.

There are good grounds for the belief that a remarkable historical discovery has just been achieved in Brazil, no less than an engraved stone, bearing a Phenician inscription, commemorating a visit to Brazil some five centuries before the birth of Christ. The circumstances are: Visconde de Sapercapy, a member of the Emperor's Council of State, received, three months ago, a letter from Parahyba, enclosing a drawing of the inscription upon a stone which the writer's slaves had come upon during their agricultural labors on his farm, and which drawing had been made by the writer's son: a young man who could draw a little. This copy was turned over to the Historical Society of Rio, and by it to Senor Ladislao Netto, Director of the Rio Museum, for an examination. On examining it he was surprised to find that the characters were pure Phenician.

I will now quote from the letter of this gentleman:

After the first natural transport at a discovery of so great importance it occurred to me that, with the aid of ancient Hebrew, a neighboring language, and closely allied to Phenician, and sometimes, with much reason, confounded with it, all the Phenician and Phenicopunic inscriptions found on the Mediterranean had been interesting, and that, as I know something of the holy tongue, as the Orientalists call it, I might, perhaps, by study and perseverance, arrive at the interpretation of this curious monument. Who, indeed, would not feel uplifted,—who would not experience a sentiment of pride at such a treasure-trove, if it should end the greatest and most general interrogation in the history of the early peoples,—if it should confirm the story of the voyage of discovery commanded by Nekau and executed by Phenicians six centuries before Christ to circumnavigate Africa, confirming at the same time the periplo of Hanno, the inscriptions in North America, of which Count Gobelin speaks in his "Primitive World," and perhaps even the curious inscription referred to by Koster as existing in Parahyba de Norte. For some months I have been working on this grand problem without weariness or intermission, rather with growing interest and zeal. I speak with sincerity, but with a cer-

tain reserve. But, fascinated by the singular bearing of the research, I have been amplifying my acquaintance with Hebrew; I have gathered around me the needed books upon the Phœnician language; I have studied a great deal of what has been written upon this specialty; I have consulted more than fifty Phœnician inscriptions which have already been translated and discussed, letter by letter, by the greatest modern linguists, and after immense labor I have been able to interpret this inscription with such good fortune that only two or three words have proved beyond my powers.

The inscription is of a commemorate stone—a rough monument erected by some Phœnicians of Sidonia, apparently exiles or refugees from their native land, between the ninth and tenth years of the reign of a king named Hiram. These rash or unfortunate Canaanites—the pantronymic which they have used to denominate themselves—left the port of Aziongaber (now Akaba,) a port upon the Red Sea, and sailed for (?) novilunes (lunar months) along the lands of Egypt—that is, Africa. The number of vessels they had and the number of the males and females composing the the adventurous expedition are all set forth in a concise and seemingly elegant style, these particulars being placed intermediate between the invocation—some at the beginning and the others at the end of the inscription of the Alonim Valonuth—i. e., gods and goddesses, or *superos superasque*, as is the Latin translation by Gesenius of those well-known Phœnician words. The inscription is in eight lines of most beautiful Phœnician characters, but without the separation of the words, without the vowel points, and without quiescent letters—three great obstacles to the interpretation, for whose overcoming a mere knowledge of Biblical Hebrew is insufficient.

A certain ararism, not slightly manifest in the emphatic termination in *aleph* and in the feminine one of *than* and more than this the forms of the letters *mem* and *shin*, induce me to believe that the reign of the second of the two Hiram was the epoch of the adventure, and that the voyage was, therefore, made in the years 543 and 542 B. C.; that is, twenty-six years after the siege of Tyre by Nebuchadnezzar, and four years before Cyrus reigned.

The inscription does not declare which of the two Phœnician monarchs is referred to as the Hiram of the epoch. The first Hiram of the two historical ones was the Hiram the ally of Solomon, and he reigned in 980 to 947 B. C. The second was an obscure Prince, who resigned in 558 to 552 B. C., under the pressure of Babylon and Egypt. But whichever the one, this inscription is one of the oldest and evidently the most notable record yet discovered

in relation to the heroic and enlightened people to whom, it would seem, the whole of the seas were known.

Leaving apart trifling matters, of which it is needless to now to treat, I will proceed to treat of the crossing of the Phenicians from Africa to Brazil. To explain this crossing, of which they themselves appeared to be unaware, I have resorted to the beautiful and classic studies of Maury on oceanic currents, and I gather that the same happened to our Sidonians as old to Pedro Alvares Cabral 2,000 years later, when, knowing nothing of Brazil, he found himself unexpectedly off its shore. The only difference is that Cabral sailed from south to north. Like Cabral, in fleeing from the storms reigning from the Cape of Good Hope up to near Senegambia, they steered into the high sea, and, seized by the famous equatorial current, which sometimes flows with extraordinary swiftness, they unexpectedly came upon the Brazilian shores. I have written to the learned linguist, Ernest Renan; and to the not less learned Father Barges, giving them some words of my version, and asking their advice how to make my efforts of the most service to science.

But it is plain that, until I see the stone myself and examine the locality whence it was drawn, I cannot loyally give authoritative official publicity to the matter. I am, however, far from having any fears in regard to the bona fides and authenticity of the copy in a language studied by very few men, and by these few only of recent years. Perhaps there are only six men in all Europe capable of forging such a writing, and they are beyond suspicion.

It is not, then, from fear of any deception that I defer full publication; it is because I must be able to give the testimony of the stone itself, as taken by myself, and because I must rectify some of the letters, whose copying requires a knowledge of Phenician to be able to discriminate them—a knowledge certainly not possessed by the copyist of that before me, as he has at times confounded *nem* with *named*, *van* with *Caf*, and *Daleth* with *Rech*.

EDUCATION.—Education does not commence with the alphabet. It begins with a mother's look—with a father's nod of approbation or a sign of reproof—with a sister's gentle pressure of the hand, or brother's noble act of forbearance—with handfuls of flowers in green dells, on hills, and daisy meadows—with birds' nests admired, but not touched—with creeping ants, and almost imperceptible emmets—with humming bees and glass beehives—with pleasant walks in shady lanes—and with thoughts directed in sweet and kindly tones and words, to nature, to beauty, to acts of benevolence, to deeds of virtue, and to the sense of all good; to God himself.

FRATERNITIES.

From the earliest records of the thoughts of man, we find that those who stood the highest in the general esteem, and whose names have descended to us as the bearers and benefactors of the race have conceived of the idea of human fraternity as the grand means of human happiness, and at the present time the highest faith in human excellence and progress looks forward to that "coming time" when "the nations shall not learn war," and when in all hearts the truth of human brotherhood shall be the indwelling, and all powerful law of right, and of God.

But we who live in this age of "Law and Liberty," when the foundations of the civil walls of society are so deeply laid that the transient waves of passion or selfish will, whether of a single despot, or a popular impulse, are unable to shake the "place of refuge" of the individual man, though that man be of the humblest rank, (if these *rank* in humanity,) I say, we who live in this age of the world, can hardly realize the force of life, and of life's necessities, which printed with steady fingers to the circle of fraternity as a means of safety and a source of good, in those earlier days when men had learned to respect no rights that were not supported by the sharp steel, and the brawny arm. Yet such time has been, and were it not that *fraternity* had formed its charmed circle, and guarded its portals with the mystic word and sign we may believe would still have been, and the maxim "*might makes right*" would still have been the "golden law" of a fierce humanity. Society of Fraternity grew out of the workings of the infinite law of self protection, and though thus presenting in the *root* the usual characteristics of the baser motives, we may believe that (like animate nature,) as society changes, and refines under the steady rule of enforced order, the same principle of *fraternity* instead of "*dying out*," as some would teach, will still actively operate; presenting to the world in the place of the *root* of mere "*self-protection*," the beautiful flower of life imparting perfume, refining and spiritualizing all with whom it comes in contact. To be sure, in this "refining process," it will—it *must*—"bear the things that are behind, and press forward towards the things before;" ceasing to be *operative* in the way of mere strength of muscle, it must become *speculative* in the ideal things of which faith discerns the tokens in the divine east, where dawns the opening light of an ever new day of God and man.

But it was not my purpose in this article to enter into a defense of "fraternities," or to point out the way of present government;

but rather to notice a few of these societies that grew up from the soil of human necessities in the days of auld lang syne--nor for present purposes shall we go backward upon the dial-plate of time to the days of Egypt's or of Israel's glory, and their Temple of stone; but shall rather treat of the time when christianity had so far prevailed with its principles of light that the superstitious ceremonials of a heathen faith were banished from the Mystic Altars, and in their place has instituted the higher spiritual symbolism of an advancing mind and heart.

The history of the "middle ages" is filled with the deeds of the "brotherhood of arms," where esteem of personal character was the golden bond of mighty courtesy, and *honor* the "mark of the price" of knightly attainment; but not to those who starve upon the field, must we give all the honor; nor for them treasure all the esteem; *human suffering* moved the pitying hearts, and joined the fraternal hands, as well. The plague, that hovered like a black cloud over Europe during the fourteenth century, drew many people in the closest bonds of fraternity, all the more binding because their ministrations of the holiest charity, by the overshadowing necessity isolated them from their fellows whom with self-denying love they served--so few were found who were willing to bury the dead, much less to wait upon the sick, that at length good people of all ranks of society felt that the time had come when the "*living sacrifice*" of christianity was demanded at their hands; and these banded themselves into a society to watch over the sick, bury the dead, and to provide for the orphans--the universal gratitude of their fellow-men poured ready contributions into their common treasury, and at the tolling of the deathbell, or at the summons of the "Warden of the sick" each member hastened to do his appointed service, of nursing, of giving alms, or of the sad rites of burial, as the case may be. The traveler in France or Italy often complainingly, or contemptuously writes of the silent brotherhood, who in long black robes, and partially veiled faces, meet them in the thronged thoroughfares, carrying in their hands the "alms-box," but me-thinks, did that traveler know the birth of that fraternity in the terrible infections of the "black plague," he would not sneer, but would respect them "for the father's sake," even though the old age of the order is not so radiant with human loveliness of spirit, as was its youth.

While we are mentioning these orders of the ancient time, we must not forget the "*thirteen knights*" who in pledge of fraternity devoted themselves to the defense of the rights of woman; pledging their swords to the support against lawless power of any "fair ladye" who should call. Each of these bore upon his arm, as the insignia of his order, "a golden crown with green enameled

ground, upon which was engraved the face of a fair lady;"—an order that I am half inclined to think our younger Knights of the mystic sword would wish revived, if like them, they could *always* wear in open court. The passion of the middle ages for building churches and cathedrals, naturally drew together large numbers of artisans from all parts of the country; and these, hardly owing allegiance to any one State became "a law unto themselves," forming in their "guilds" or "lodges," as it were, *a State within a State*, for their own self-government, and for self-improvement in the Masonic art, and those wonders of architecture. The massive cathedrals of Strassburg, of Cologne, of Vienna, and other places sacred to the tourist of to-day, are the products of Beauty resulting from these unions of Wisdom and Strength.

These fraternities, as might be expected, had their special signs of recognition, and secret rites of initiation, and each "brother" was bound by his oath to observe the laws of his especial "lodge" or "guild," and the fraternity itself was naturally divided, by the proficiency of its membership into "masters, companion craftsmen and apprentices," taking for their general sign or insignia the square, the level, the plumb, and the compasses of the craft—their colors were "gold and blue in allusion to their art, and white in allusion to their secrecy." With these, are we of the mystic brotherhood of modern Freemasonry intimately connected; of *these* are we to trace our line of descent; and as they have left in operative Masonry, the grandest works of art in the outlines of Beauty, so may we in speculative Masonry build such "living temples" of spiritual character, as shall adorn humanity forever.

MASONRY IN OREGON.

The following is a copy of a circular from the Grand Master to the Craft in his jurisdiction. The subject of which he treats is to be regarded as being necessary. What he sets forth as an evil is not confined to his section; the words so fitly spoken need to be read in every portion of our country. May the lessons of temperance, and some other kindred blessings be kept in view until the Masonic ranks are purified. ED.

OFFICE OF THE GRAND MASTER, FOR THE MASONIC
JURISDICTION OF OREGON, HILLSBORO, June 28th, 1878. }

BRETHREN:—It will be impossible for me, during the present Masonic year, to visit and see you all face to face, and hoping and believing that every member of our Order intends to be a Mason

in spirit as well as in practice, but fearing that we sometimes, in our actions and conduct, forget our promises and the sacred ties that bind us as Masons, I have thought it would not be improper for me to address you this letter through the office of the Grand Secretary.

I have written this letter in a spirit of fraternal kindness, for I would do good to all, more especially to the household of the faithful. I desire to call your attention, *and especially the attention of the several Masters of Subordinate Lodges under this jurisdiction*, to one or two prevalent vices which, I am sorry to say, exists to some extent in most of our Subordinate Lodges, which, if tolerated or practiced by our brethren, must cease and be discontinued. I name them in their order :

1st. Profane swearing—the taking the name of God in vain. This, you all know, is a Masonic offense, violative of your solemn obligations, and is destructive of the ground-work of Masonry. If any of you are addicted to this ungentlemanly and unmasonic practice, I pray you, if you have any regard for your plighted honor, or the welfare and honor of Masonry, let such a practice forever cease. Brethren, we cannot afford, in this short life, to live beneath our privileges or violate our vows; and I *hereby enjoin the duty upon all Masters of Subordinate Lodges under this jurisdiction, to see to it that this offense against Masonry shall cease under this jurisdiction.*

2d. Temperance. By this I mean the use of intoxicating liquors as a beverage to an excess. This vice is not only unmasonic, but is degrading to our Order. Let this, also, cease. This question has been asked of me: What is the penal code of Masonry? This question I propose to answer here, so that no one shall plead or pretend ignorance thereof; and thus I answer: That every violation of the *Moral Law, to wit: Profane swearing, drunkenness, idleness, brawling, fighting, cheating, gambling, engaging in any business that is irreligious or that tends in any way or manner to corrupt the public or private morals, the violation of the Statutes of the State, embracing moral turpitude*, are Masonic offenses, and are forbidden by Masonic Law. Brethren, let us apply ourselves to the wiping out of all blemishes upon our Masonic character, and make ourselves lively and polished stones in our Masonic Temple.

I hereby enjoin it upon all the Masters of our subordinate Lodges in this jurisdiction to cause this letter to be read by the Secretaries at three regular communications of each Lodge in succession next after its receipt, and to call the attention of the Brethren thereto, to the end that the law shall be made honorable, right triumph, obligations be kept, and that we shall improve ourselves in

Masonry. Have I asked anything here that is not proper? Then, if I have not, it is yours, as well as mine, to keep ourselves circumscribed within these boundaries; and, if we shall do so, we shall have the sweet approval of our own conscience, and above all, the favor of the Most High God.

Fraternally submitted,

WILLIAM D. HARE, *Grand Master.*

Attest: E. HURFORD, *Grand Secretary.*

"THE SACRED FUND."

The following was composed by Bro. Ezra B. French, of Maine, on a motion made in Grand Lodge to appropriate funds to the Washington Monument:

First dry that orphan's tears,
And hush that orphan's cries,
Then pile up, if ye will,
Your marble to the skies.

But, craftsmen, spare that fund—
Past earnings of the dead;
A pittance laid aside
To buy their orphans bread.

Touch not a single dime,
But let that fund alone;
'Tis mocking God and man
To barter it for stone.

'Tis better, better far,
No monument should rise
To tell the hallowed spot
Where any hero lies,

Than that one orphan child
Should pine for want of bread,
Or gold be squandered off
By which that child is fed.

First dry that orphan's tears
And hush that orphan's cries;
Then pile up, if ye will,
Your marble to the skies.

WHAT CONSTITUTES A PRACTICAL LIFE.

BY JAS. UNDERHILL.

The world is vastly given to theorizing ; and then the majority of men form their opinions without deep, wide thought. Many a widespread idea, supposed to be resting on a sure foundation of truth and wisdom, when scanned closely is found destitute of a solid basis. And on no subject, perhaps, is the world more at fault than in the average idea of what constitutes a practical life.

With the average mind the idea of practicality is synonymous with doing something that brings speedy returns of money, or something which is an equivalent for money. This is viewing the subject from a low standpoint. If we make "money-getting" the criterion of a practical life, we assume a standard that shuts out from occupation some of the noblest and most important faculties possessed by man.

Some of the most renowned benefactors of the race, were regarded as visionaries and enthusiasts by the men of their own day. Set down as the veriest fanatics and wildest dreamers by their contemporaries, their memories are honored and their praises unstintingly awarded by succeeding generations of grateful people who have learned to understand and appreciate their wise and beneficent labors.

The world is composed of individuals having the same general nature, but by habit, education and developement, occupying different planes. With minds partaking of the same general attributes, they yet vary indefinitely in their individual characteristics. While the miserly niggard delights in hoarding material gold and silver and bonds, and thinks of it by day and dreams of it by night, the philanthropist enthusiast enjoys the more exalted pleasure of unselfishly working and thinking, and planning to accomplish not only or merely the *present* but the most far-reaching welfare of his kind. And while the selfish money-maker may set at work to increase his wealth—may build factories and hire operatives to run them, and so be a means of good in some sort, and be regarded as a very practical man in consequence, his neighbor living on another plane of thought, may be walking with his head among the stars, whence the world appears spread out in birds-eye panorama to his mental gaze, and not only the past and present but in same degree the future is opened to his vision while he communes with his own spirit, with angels, and with God ; and

building no material factories, making no golden wealth for himself, he merely gives to the world the word or message he is inspired to speak. His words are as uninterpreted parables to the generation around him; the minds to whom he speaks are materialized; his thoughts are spiritualized; hence he is not understood and appreciated—he is regarded as visionary and unpractical.

But his labor is not lost. By and by, some mind sufficiently developed to apprehend his meaning, though less spiritual than his, makes a restatement of his teachings—and being of a more material structure, or less spiritually refined, he necessarily materializes the lessons of his teacher and thereby adapts them to the comprehension of those on a yet lower plane than himself. And so the lesson passed through successive planes of mind—while developing minds reached it higher up as they progress—until the parable becomes plain and the dream that was, is wrought into the palpably practical now. And it can't be said that the inspired mind that first announced the idea was practical? Solitary and alone the burden of his thoughts rolled on him, and he

“Wrought in a sad sincerity,” and others builded upon his foundation.

We hear it said of a man: He is twenty, or fifty years ahead of the times. And such as he has ever pointed out as a fanatic, or wild visionaries. So has the world ever regarded those who have been inspired to be leaders of the thoughts of men for generations to come. The price of leadership when the leader is far in advance of his day and time, has been of the nature of mental or social crucifixion. For the time no honors, but ridicule and oftentimes curses, for attempting to disarrange the established order of things, are the innovating reformer's portion; but after generations learned his worth and reverently received his memory.

“For Humanity sweeps onward: where to-day the martyr stands,
On the morrow crouches Judas with the silver in his hands;
Far in front the cross stands ready and the crackling fagots burn,
While the hooting mob of yesterday in silent awe return
To glean up the scattered ashes into History's sacred urn.”

Then alone the man who gathers as he passes along a harvest of dollars and cents, lives a practical life; the supereminently practical life is the life of him, who, though he tread his earthly journey unknown to wealth and fame, is the medium for thoughts that live after he passed over the river to bless the world and develop humanity into higher and nobler planes of thought and actions.

“The word unto the prophets spoken
Was writ on the tables yet unbroken;

The word by seers or sibyls told
 In groves of oak or fanes of gold
 Still floats upon the morning wind,
 Still whispers to the willing mind.
 (One accent of the Holy Ghost
 The heedless world has never lost.

Again returning the fact that we have already stated, that although all men partake of the same general nature and attributes, yet in consequence of differences of temperament and organization, and the modifying influences of varying habits and educational influences, as individuals they occupy different planes of thought and development—we shall see that what is a practical life to one mind may be quite the contrary to another. If my head be ever in the sunshine, whilst my neighbor's is always in a cloud—his life, though quite different from mine—and because my different plane, not at all practical to me—is yet a thoroughly practical life considered relation to his plane of mind and his needs. Though this life he lives would be a useless one to me, could I live it, yet to him it may be highest degree useful, as assisting in his development and progress towards higher and better things. Therefore we may not judge harshly nor wholly condemn, but temper our judgment with kindness, when our neighbor's life does not fulfill our ideal of the life he ought to live. He may fail through ignorance, and is to be pitied; he may fail because of an evil bend in his nature (and if so, O, *how much more* is he to be pitied!)—but even his stumblings and falls are lessons, whereby experience is teaching and developing his mind to see and know the better, upward way, and by the sadness and weariness of his toil and trouble, causing him to lift his soul and thoughts with a longing desire for the brightness and peace of rest there is above him. In his life, such as it is, he gets the very training adapted to his plane of mind, his degree of development, his inner status; and therefore to himself his life is in the truest sense, a practical one.

And here is room and opportunity for the exercise and display of the grand Masonic virtue of Brotherly Love. The man of lower organization, occupying a depressed plane, is yet a man,—a brother partaking of our common human nature, with possibilities in him of growth and development, of mental, of moral and spiritual expansion beyond our present capacity to comprehend. He is not exactly like us, nor can he be. The lily cannot be a rose—but it is a flower nevertheless. And by the exercise of Brotherly Love, in helpful means to assist one brother of low degree, we may clearly exhibit too angels and men some of the most exalted methods and glories of a high form of a practical life.

"O yet we trust that somehow good
 Will be the final good of ill.
 To pangs of nature, sins of will
 Defects of doubt, and taints of blood;

That nothing walks with aimless feet;
 That not one life shall be destroy'd,
 Or cast as rubbish to the void,
 When God hath made this pile complete."

CHICAGO, Ill.

AIR GUNS.

Probably the most perfect air-guns are those made in London for the use of the British poachers. As they make no smoke and consequently no smell, they are not so easily detected as fire arms when used in game reserves. It is a mistake, however, to suppose they make no noise. When charged so as to produce the effects above described, the reports are quite sharp—fully as sharp as that produced by gunpowder. When lightly charged the report is of course diminished; but the force with which the bullet is projected is also proportionately lessened, and so is the recoil. As a weapon of secret assassination, therefore, the air-gun does not possess much advantage over a good rifle. Few persons, however, aware of the slight charge of powder or air that is necessary to produce a fatal wound at short distances. Experience teaches us that a bullet that will go through a half-inch board will kill a man if it strikes him in a vital or not well protected part. Now, a bullet can be projected from a rifle with a force sufficient to pierce such a board at twelve paces by means of a charge of powder not greater than that which lie on a silver three cent piece; and provided the charge be ignited quietly, as by a pill lock, the noise of the explosion will not attract the attention of those who are sixty yards distant. The small pistols in common use make very little noise except when discharged in confined places; and yet if the ball should strike a vital part, death may be caused instantaneously by a wound from them. The only advantages possessed by the air-gun are its perfect cleanliness and the fact that the parts are not liable to be corroded or rusted. It never requires cleaning, but the labor of charging the condenser may be fairly offset against the labor involved in cleaning ordinary fire arms after they have been used.

OLD AGE.

I. How to come to a good old age; and,

II. What then?

I. And this is to be first, and truly understood, an old age of any sort, is the result of the life I have lived, whatever that has been. That above all outward seeming, or even inward feeling, is that solid, solemn sentence, "Whatsoever a man soweth, that shall he also reap." I can live so well, that at seventy earth and heaven together shall say, "I am such an one as Paul the aged." Yet from exceeding self-distrust, and want of the instant power to trust in God, I may not feel this at all, but look back on the way I have come, and say, "Better had I never been born than to live to so little purpose." Or I may shake at the impending change, at that other life into which the young *may* go soon, and say, "I toil beneath the curse; but knowing not the universe, I fear to slide from this to worse." It is no matter what I feel, any more than it matters that a fruitful summer day shall gather a curtain of thick cloud about it as it sinks to rest, shutting out the shining heavens, and veil all things in the mist. It has been a fruitful day all the same, and now the substance of it is in every grain of wheat, and in the heart of every apple within the zone, and its incense has gone into the heavens before it, so the fruitfulness abides, and its blessing rises, and the sun and moon would stand still, sooner than that should be lost.

On the other hand, my life may have been worthless as withered leaves, selfish and self-seeking since the day when I cheated my small schoolmate swapping marbles; hard to man, base to woman, abject to power, haughty to weakness, earthly, sensual, devilish. Yet, in my last days, the very selfishness that has been the ruling passion of my life, may lead me to grasp the delusion that another can bear my sin, and then instantly lift me into Paradise; and the good of feeling that the last bargain I have made, and the last advantage I have gained, is the best, may make me pass out of life, in the euthanasia of self-deception, into the pit. It is no matter what I feel, what I have done, if my life has been like that, it determines what I shall be. Angels, no more than men, "gather grapes of thorns, or figs of thistles;" and when they come to gathering because the harvest is ripe, they will gather what there is.

MASONRY does not call upon its members to sacrifice principle in any respect, to live up to her laws and requirements.

EDITORIAL.

THE GRAND LODGE OF QUEBEC.

In Mackey's National *Freemason* for May we find the editor setting forth some strange Masonic doctrine. He thinks that Bro. Gauley's remedy for the difficulties between the Grand Lodge of Canada, and the one in Quebec cannot be healed by the Grand Lodges recalling their recognition of the Grand Lodge of Quebec. He thinks that it will be much easier for Canada to "submit," than for *thirty-four* Grand Lodges out of *forty-three* to recall the right hand of fellowship that has been extended to Quebec. It may be easier and more agreeable to their feelings, but will it be more honorable, or Masonic? It appears to us that the justice of the case should be considered above all things else.

Bro. Machey says, "If the Grand Lodge of Canada is illegal, so are nearly all the Grand Lodges of the United States, for they were framed under precisely the same conditions—we mean as to Masonic law and usage. Every Convention that organized a Grand Lodge in a newly created State or Territory having consisted of the representations of Subordinate Lodges which at the time owed allegiance to another Grand Lodge. It is too late now to retrace our steps and to repeal that law. To sustain the Grand Lodge of Canada in its effort to crush the Grand Lodge of Quebec, would be to unsettle the whole Masonic fabric of this country.

We are surprised to see one of the ablest Masonic jurists of our country make such a blunder. It seems that no man with his Masonic knowledge could make such decision. The conventions were composed of representatives of Lodges who had received charters from various Grand Lodges. But the Territory did not belong to any Grand Lodge jurisdiction. Therefore they had a right to commune the Masons and organize a Grand Lodge. When three Lodges or more were legally chartered, perhaps by as many legally Grand Lodges, they organized a convention and resolve to create a Grand Lodge. But the Territory out of which they make this new Grand Lodge, did not belong to any one of these Grand Lodges. The Masonic law, or practice has ever been, that any

Grand Lodge has a right to charter a Lodge in any unoccupied Territory, but cannot go into the jurisdiction of a sister Grand Lodge. Neither can a part of the Territory which belongs to a Grand Lodge, break off, and organize a new Grand Lodge, without the consent of the old Grand Lodge to whom the Territory actually belongs. The Territory that the Grand Lodge of Quebec claims was included in the jurisdiction of the Grand Lodge of Canada. A new political division of the country, has nothing to do with Masonic matters whatever. Politics cannot shape the destiny of Masonry. Political changes cannot make or unmake Grand Lodges, or have any voice directly or indirectly in fixing boundary lines. Because *thirty-four* Grand Lodges out of *forty-three* have consented to assist Quebec Grand Lodge to rob, cheat and defraud Canada Lodge out of her rights, is no reason why Canada should "*submit*." Suppose that *thirty-four* of Bro. Mackey's neighbors out of *forty-three* should consent that a notorious robber might leave him penniless. He must submit, rather than put the *thirty-four* to the inconvenience to retrace their steps. Singular Masonic logic this.

Let us suppose another case. When the State of Texas was admitted into the union, one item in the contract was, that at some future time, the State might divide into three. The present Grand Lodge of Texas occupies the whole as its legitimate Masonic jurisdiction. If the State should be divided, could that effect the power and Masonic rights of the present Grand Lodge of Texas? Not in the least. For Masonry can not be controlled or shaped by the political arrangements or changes that may take place. The Grand Lodge of Quebec was not created out of unoccupied territory. Therefore her relations were quite different from Lodges in unoccupied territory, receiving charters from the several Grand Lodges, and calling a convention to organize a Grand Lodge.

We must apologise to our patrons for the delay in the appearance the June number. We hoped to have been "on time" but delay in the receipt of copy interfered. We can confidently promise that the July number will not be delayed farther than the 10th, and that we shall thereafter be prompt. We are projecting some material improvements in the character of the magazine, and hope it will be greeted with the appalling verdict "Higher yet that Star ascends." Meanwhile we are sending bills to all of subscribers and hope to receive prompt remittance of all arrears that having the "sinews of war" we may be able to carry out our designed improvements.

ON THE SQUARE.

It is quite often the above expression is uttered by one Mason to another. Sometimes boys use it for the purpose of giving a bond and mortgage to their promise. And the many places, and occasions where it is used, makes it a disgusting vulgarity to every honest, judicious, upright member of the craft. The profane utter it, with the idea, that it is a sacred Mason phrase. Every well informed Mason knows that it has no more relation to Masonry than the stories of Gullivers, or the history of little Tom Thumb.

Whenever it is spoken by a Mason, you may, ninety-nine in a hundred—look at one with distrust. We had that sentence uttered by one, who, at the time was supposed to a true friend, he then confessed a notorious crime of which he was guilty, which surprised us. Since that time gradually he has become our bitterest enemy, and utters his vile slanders and falsehoods at every corner. He volunteered to put us in possession of one of his secrets “on the square,” and then, knowing that we knew from his own lips, that he was a guilty culprit, he had his reptile fangs upon us. We let him alone, for we are sure that his own bite will eventually end his career. Ever since we have discarded the common phrase, as it has been used. The time might have been when this saying has a sacred significance. But it has become a disgusting vulgarity, and very distasteful to a true Mason.

SOME virtues there are, which, like health, are only valued when lost; they are never mentioned but when they are wanted; their existence is generally presumed, and they are of no use to him who has them, because they are passive and consist in patience. They seemingly denote the absence of energy and activity; but they are, in fact, the highest energy acting upon the mind, and merely reacting against insult from without. To be a hammer, appears more laudable and creditable than to be an anvil. But what strength does it not require to resist blows falling thick, fast and without interruption?

The Regalia House of A. S. WADHAMS & Co., have removed to new and larger quarters 190 and 192 Clark street, one block north of the grand Pacific Hotel.

They have elegant rooms and will at once put in the largest and most complete stock of goods in their line in the West.

THE MYSTIC STAR.

JULY, 1873.

NON-AFFILIATION—THE RIGHT OF DIMISSION.

The subjoined article, from the pen of one of the most accomplished writers connected with the Masonic press, is accorded the place of honor, in order that it may receive such attention that the grave interest involved in the discussion merits. We regard the ground taken as impregnable, at the same time nothing will afford us greater pleasure than to give a hearing to the other side :

There has been no subject within the past few years which has given rise to more attempts at legislation by certain Masonic Grand Lodges on this continent than that of non-affiliation, including with it the right of dismission. That there was no ancient law of *compulsory* nature regarding non-affiliation is evident from this variety of modes suggested by the one or the other Grand Lodge to enforce their desires. Had there been, it would undoubtedly have been made the basis for proper Masonic legislation. No such law, however, can be found in the Ancient Charges, which are the fundamental laws of the society, for in the 3d Charge the language used is, "and every brother *ought* to belong to one, and to be subject to its by-laws and the general regulations," but it does not say that he *shall belong* to an "organized society of Masons," "called a lodge."

These preliminary remarks are called forth after a perusal of the "proposed Amended Constitution of the Most Worshipful Grand Lodge of the Ancient and Honorable Fraternity of Free and Accepted Masons of the State of New York," thrown together after *four days* consultation at Syracuse, in this State, commencing December 10th, 1872, and then published and printed for the use of the fraternity in the jurisdiction.

In Title I., Art. III., Sec. 27, Sub. 5, the old and wholesome law is acknowledged without limitation "That charity is the right of the Mason, his widow and orphans, when poor and destitute, to request, and the duty of the prosperous brother to bestow." But this genuine principle in Freemasonry is neutralized by Title II., Art.

V., Sec. 98, which declares "An unaffiliated Mason shall not be allowed to visit any lodge, or join in a Masonic procession, or receive Masonic relief or burial," thus nullifying what in the proceeding page it declared to be a landmark, and indirectly, if not directly, proclaiming that it was the dollars and cents, in the shape of annual dues, which alone made the Mason a worthy member of the society. When the Grand Lodge of New York declares that the making of Masons at sight by its grand Master is unlawful—such Masons being unaffiliated, and therefore, by the proposed law, prohibited from visiting any lodge, &c.—or shows that in the covenants of a Freemason there is any obligation to be, and continue a member of any lodge, which, if not complied with, would place him beyond the Masonic pale, then, and not until then, will it be justified in compelling a Mason, *volens volens*, to continue his membership in a lodge distasteful to him, and reduce the brother from the grade of *Freemason* to that of a *serf* of a capricious or dollar and cent cabal.

With non-affiliation of course, is included the *right* of dimission, to prevent which the Committee on Revision of the Constitution propose an enactment never on the statutes of New York previously. It will be found in Sec. 101 of same Title and Article last quoted from, as follows:

"No member shall be permitted to dimit from the lodge of which he is a member until he shall present a certificate from some warranted lodge that he has been accepted for membership therein; on presentation of such certificate, and upon the written request of the brother, the lodge, at a stated communication, may, if the member is not an elected officer or indebted to the lodge, or under charges, issue a certificate of dimit, which shall not be delivered to the brother, but shall be transmitted by the Secretary of the lodge to the lodge from which certificate of acceptance came; which dimit shall not become operative, or the brother's membership in the lodge issuing the dimit terminated until the brother shall have consummated membership in the other lodge."

This out-Herods Herod, at least so far as enlightened Masonic legislation has ever gone, and would close the doors of Masonry to all brethren from other countries seeking America as an asylum and future home, thus evincing an illiberality unworthy any body of men, but more especially such a one as the Masonic Society has hitherto been acknowledged to be.

In the first sentence of this article, it is stated that no subject within the past few years has given rise to more *attempts* at legislation; a reference to the past will prove this. The subject of "what can or should be done with non-affiliated Masons," as now endeavored to be legislated upon, is a difficult one. Every Freemason is

familiar with the question, "What makes a man a Mason," and what does so, is evident from the answer to it; and there are cases in which the Mason cannot absolve himself from even an expelled brother, and *vice versa*; for there are certain emergencies that may arise, in which no delay can be permitted in stopping to enquire whether the person asking relief is worthy or otherwise. Any other doctrine is dangerous in the extreme. Says an able writer on this subject: "Expulsion is little more than indefinite suspension, so that an expelled Mason, if he should thoroughly reform, and give satisfactory proof of his having become worthy, may be fully restored to all his former rights and privileges, just as a suspended Mason would be, without a repetition of the rites and ceremonies by which he was initiated. He is simply an expelled Mason; we released ourselves from him as far as we *could*; but we did not, nor could he, release himself from us and from what makes him a Mason."

It is undoubtedly the fact, and good Masonic law, that the Lodge is, and ought to be, free in the choosing and admission of its members. Then, by analogy, if a lodge has an inherent right to refuse an individual admission to membership, an individual has an inherent right to refuse to affiliate for any same or similar reason that would justify the lodge in its action. This inherent right of the lodge to refuse admittance, and to be the sole judge of who shall be its members, is undoubtedly a logical argument why non-affiliates should not be proceeded with, or disfranchised as proposed by New York and some other jurisdiction, or as has been argued by Tennessee, that non-affiliates should seek admittance, and if refused, get a certificate to that effect, which, as an enlightened brother declared, would be to "carry an advertisement in their own pockets, or on their own foreheads, of their own disgrace, to *recommend* them to the fraternity at large, when, perhaps, they have been black-balled by some one not as worthy as themselves."

Another point. Suppose the non-affiliated brother believes there is some member of the lodge with whom he could not work harmoniously, has he no inherent right to refuse to become a member? Are the inherent rights all on one side? Common sense revolts at the idea.

It has ever been asserted—Masonry is free, from beginning to end. At the very outset, the candidate must be free-born, must come in freely—ask of his own free will, receive of his own free will, act, speak, give, attend the lodge, all of his own free will. Freedom of speech, of thought; freedom of religion, in politics, freedom in everything but vice and immorality, are the great doctrines in Masonry. Masonry, when truly practiced, exerts no force, holds out no mercenary motives to any one to enter her doors.

The attendance of all Masons at the lodge is desirable, but they must come of their own free will and accord, unless specially summoned, which all are bound to obey.

Non-affiliation is in no wise to be encouraged, but on the contrary. If a Mason has no sufficient cause for this relation, he is false in his duty, to himself, to the fraternity, and to his God; but to his God and the bar of his own conscience he should be left. If he is otherwise guilty of unmaasonic conduct, he is, by the universal Masonic law, amendable to the lodge.

A jurisdiction other than New York has favored the following legislation on the subject in question: "Every lodge has a right to cite any non-affiliate before it, to show cause why he should not connect himself with a working lodge, or stand expelled from the Order." Why, this is worse than was the Spanish Inquisition in its worst days. Where, it may be asked, in the Ancient Constitutions, or enlightened modern jurisprudence, did a Lodge obtain this right? The right of a Master to summon his Lodge whenever he deems it necessary for the legitimate business of the Craft, is undoubted; but he certainly has no power by law or usage to assert such inquisitorial powers, and analogy is positively against it.

If it be true that no brother has a right to demand, or even to know, how a brother votes, or why he thus votes on application of a brother for admission, how can a Lodge compel a brother to give his reasons for not asking admission? If these powers are not possessed, and they assuredly are not, how can a Lodge compel a brother to give reasons for not asking admission or stand expelled? Why, the civil law does not compel a man to criminate himself. Is Masonry more tyrannical? On the contrary, civil law presumes all men innocent until proved guilty; but in this modern, and it may be said un-masonic legislation, it is proposed to reverse this great rule for the protection of liberty by esteeming all non-affiliates guilty until they prove themselves innocent.

Mackey, in his Principles of Masonic law, says: "The right to dimitt or resign never has, until within a few years, been denied In all times unaffiliated Masons existed. * * *

If then he has the right to withdraw, it clearly follows that we have no right to tax him, which is only one mode of inflicting a fine or penalty for an act, the right to do which we have acceded. The object of Masonry never was to extort money *volens volens* from its votaries.

The Grand Master of Alabama, in alluding to this subject, took the illiberal view of it, undoubtedly without due reflection, when he likened the unaffiliated Mason to the man who sold out his stock in banks and railroads. A little reflection would have convinced

him of his error, for a *dimit* is not a legal *bill of sale*, but on the contrary, a lawful and well authenticated *certificate of stock* which he *still owns*. A Mason, because he *dimits*, does not therefore necessarily cease to work, nor is *dimission* conclusive evidence of his having ceased.

Outside of the narrow confines of brick and mortar that surround our modern lodges, the non-affiliate can be a most useful block in the great Masonic Temple that extends from East to West, from North to South, from the surface to the centre, and whose covering is no less than the clouded canopy or starry-decked heavens.

It has not been denied, nor attempted to be denied, until of late date, that Lodges had the power to grant *dimits*; and it would be a strange and inconsistent jurisprudence that has the power, first, to make a Mason a criminal and then punish him for what it has made him. This cannot be so. There can be no justice in such an unlawful law, for some illegal enactments are now attempted to be made laws. The *dimitted* Mason holds in his hand a written document with the signature and seal of the Lodge, declaring him to be a Mason in good standing, having paid up all his dues, and recommending him to the fraternal regard of all good Masons throughout the world, and it has been madly proposed to have it taken up by the Fraternity to whom he was sent greeting, and expelled from the society for no other offence but that he had such a *dimit* and recommendation.

Proclaim to the world at large, that when a man becomes a Mason, the free-will he exercised in entering the institution is to be taken from him, and that the old adage of "Once a Mason always a Mason," only applies to him so long as he shall contribute dollars and cents to some particular Lodge, and that he is not free to depart should he desire to do so, the Lodge treasuries will be less full than were the number of non-affiliates twenty times greater than they are. A Freemason is, and should be a free man, as free to go as he was free to come, if in good standing when he demanded his permission to depart. *F. G. T.—New York Dispatch.*

Freemasonry is a progressive science, and knowledge is the main-spring which keeps the whole train in beautiful motion.

The true mason must cultivate an enlarged charity for all mankind, however they may differ from him in religious opinions. That difference may probably arise from causes in which he had no share, and from which he can derive no merit.

PLYMOUTH ROCK.

W. M. PUNSHON.

In an old country, where almost every plain has been a battle-field, and every hill top an altar of freedom; where castled crag and fairy glen have each a legend of their own; where in every journey you light upon a spot which some hero has glorified, or of which some minstrel has sung—shrines are so numerous, and so often trodden by pilgrim feet, that they lose somewhat of their venerableness because they are so accessible and common. America, too young, by comparison for history, and too stirring and real for romance, has but few holy places; but these are treasured with a solemn affection in the hearts of the choicest of her sons.

I travel to the quaint city of Boston, but do not linger in the American Athens just now, though it has much to stay the footsteps; and Cambridge is hard by, and especially Mount Auburn, that beautiful city of the dead. I leave it at the old Colony Depot, and pass through a country which presents few points of interest to a stranger; so I betake myself to reverie, in which I picture the scene as it once was—unbroken forest and inhospitable shore, serpents writhing in the swamp and deer bounding on the hills—an ocean innocent of ships and a land free of inhabitant, save when some lordly Indian trapped his game in the wild wood. Then, too, I wander into speculations as to the subtle causes which affect and determine the growth of nations and of men, until my reverie is broken by the announcement of the conductor of the train—"Plymouth!" I step out of the cars, and realise, though with some difficulty, that I am in the first settlement of the Pilgrim Fathers. In these days of fast living and haste to be rich, when even in America "westward the course of empire takes its way," Plymouth has shared the fate of many of the smaller New England towns, and is looked down upon somewhat as a laggard behind the age. Well, it may be so; but it is all the better fitted for the memories which it is called to preserve and embalm. It enshrines a spirit nobler than the trade spirit, and a heritage costlier than gold. Plymouth consists of one or two principal streets, and a number of tributary lanes branching off into the country and towards the sea. The streets are lined with neat frame houses, with verandahs to shade from the sun, up whose trellises creeping plants are climbing. There is a fine State house and one or two excellent hotels. Rows of elms—the *arbor domesticus* of New England—are planted on either side of the road, and are of such stately growth that the branches meet in the centre, suggesting poetry while they contribute shade. It is a meet spot for the dwelling of a quiet spirit; such a spot as Izaak Walton would have gloried in; or in which, except that he would have missed the church's ivied

tower, George Herbert might have warbled of contentment, or gazed, enraptured, upon "the lace of Peace's coat."

Passing beneath the elms in front of the neat court-house and the bank, we turn down a rather steep descent to the left, and are on our way to the Forefather's Rock. To the right of us is an abrupt ridge, called Cole's Hill, from which a flight of steps is cut to the rock beneath. This was the original burying-place of the pilgrims during the mortality of the first sad winter. The God's Acre has become man's acre now, for the ridge is covered with dwellings, and no stone or memorial remains. Formerly this eminence overhung the beach, and immediately underneath it was the cove in which the shallop grounded, and the projecting boulder which received the first tread of freedom. Now the whole is altered. The rock is eight feet above the water, and some rods further in shore than the high water mark. It is supposed that the whole neighborhood has been lifted and filled up with gravel, to make the road and wharves which commercial enterprise has needed. It is averred, however, and this is some consolation to our chilled enthusiasm, that it lies immediately *over*, if not actually *on*, the original spot of landing. By a series of uninterrupted testimony, stretching back to the very days of the forefathers, the "Rock" is declared to have been the identical one on which they leaped to shore, so that when you stand beneath the canopy of Quincy granite, and place your feet on the piece of rock about two feet square, which is all that, for fear of the sacrilegious, dare be left exposed, you may be sure that you stand where have stood the *conditores imperiorum*—the founders of empire, to whom Lord Bacon assigns the highest meed of earthly fame, and who deserve a higher eulogy than his, because they planted not for dominion or renown, but for freedom, for conscience and for God.

From the rock we re-ascend into Leyden street, so called from the city which afforded the pilgrims shelter for so long, then climb the steep pathway to Burial Hill, 165 feet above the sea. This is the hill on which the fort was erected, at once a watch-tower and a stockade. It is high enough to cover the settlement and to guard against surprise, but not high enough for isolation from the neighborhood below. Here, like the ancient Hebrews, they wrought, armed with sword and trowel, and up the slopes of this hill they toiled, with exemplary steps, when the Sabbath summoned them to worship. From this elevation all the places made sacred by the pilgrims are visible. Down below, a little to the east, is the harbor where the little vessel was guided by a skill more prescient than that of the bewildered pilot at the helm. Far in the distance, indistinctly seen through the haze, is Cape Cod, the scene of five weeks' weary waiting. Within the bay, to the south-east, is the Manomet Ridge, crested with pines, by which the pilot guided his bark to the place where he wished to land. To the north is Clarke's Island, where the first Sabbath was spent, and where

" Amidst the storm they sang,
And the stars heard, and the sea,

On the north-east is the green hill of Duxbury, where Standish made his home, and where, linking gloriously ancient heroism and modern progress, the French Atlantic Cable takes possession of American soil. Across the Town Brook, to the south, is Watson's, formerly Strawberry Hill, where Massasoit, the friendly sachem, appeared with his followers, and where the treaty was made which was so faithfully observed on both sides. The place teems with their memories, and to the eye and heart of those who are in sympathy with their cause, every spot is hallowed ground. On the hill itself, though a populous city of the dead, we look in vain for the forefather's graves. It may be that some of the moss-covered old stones just peeping above the soil cover the dust of heroes; but we cannot tell. The pilgrims died, but "no man knoweth of their sepulchres." Haply they are hidden, lest superstition should canonize, or avarice make merchandise of their bones. A column rises to the memory of Governor Bradford, bearing this inscription: "Under this stone rest the ashes of William Bradford, a zealous Puritan and sincere Christian, Governor of Plymouth Colony from April 1621 to 1657 (the year he died, aged 69,) except five years which he declined." The descendants of the early settlers are all buried here. It needs only to wander amongst the tombs to be impressed with the longeviy which prevails in a community established on Bible laws, and to be impressed, also, with the quaint Puritanism which would fain have made Plymouth a Theocracy, extending to the minutest detail of the ancient pattern, and perpetuated even in the names. In a ten minutes' ramble, I saw upon the gravestones the following Scripture names, which, I do not doubt, might have been multiplied by farther search:—Abigail, Bathsheba, Bethiah, Drusilla, Ebenezer, Elisha, Esther, Experience, Elnathan, Eunice, Gideon, Heman, Ichabod, Job, Jerusha, Jabez, Joanna, Lemuel, Lois, Mercy, Miriam, Priscilla, Phoebe, Patience, Phineas, Rufus, Rebecca, "that virtuous woman, Ruth," Sylvanus, Seth, Thankful, Zabdiel, Zoeth, Zilpah, Zaccheus. But with quaint manners and quaint names these men had the hero heart and the confessor's faith. Their faith was, indeed, their strength. Strong in the supremacy of conscience, in that real earnestness which springs from conviction and which prompts to enterprise; farsighted in political sagacity, because seeing Him that is invisible; shrewd enough to know that the truest policy for the life that now is, is a reverent recognition of the life that is to come, they were brave in endurance and patient under trial; and, never losing sight of the principle for which they struggled, and of the purpose of their voyage afar, they "won the wilderness for God."

This age needs to be reminded of them. It is hard, unreal, materialistic, money-loving. There is corruption in its high places. It is tainted with the lust of dominion, and defiled with

the greed of gain. It were happy for it, and for all of us, to visit in person, or by proxy, these Massachusetts shrines, and to learn from them that Faith is the highest virtue, and labour for God the most exalted calling; and that, as a promised recompense of Faith and Labor, "the righteous shall be in everlasting remembrance, while the memory of the wicked shall rot."

A LITTLE COMMON SENSE.

We need not attempt to deceive ourselves with the idea that there is no real opposition to Masonry. We are foolish if we hug to ourselves the delusion that, because our lodges are prosperous and the general public opinion in our favor, we may afford to laugh at the opposition of zealots here and there; for it is not well to despise an enemy, however contemptible, nor to neglect such wise precautions as will at least protect us from surprise. The people are slow to be convinced when any great topic is presented for consideration, and slow to change when once the general mind is made up. The history of the craft from 1826 to '56 demonstrates this clearly. For the past twenty years we have been constantly gaining in numbers, wealth and influence, and we have to-day flourishing lodges in the places that were once the very focus and hot-bed of opposition, but the world is not yet free from the spirit of fanaticism, which will be found to have been the real motive power of the storm which proved so disastrous to the last generation of Masons in this country. We do not overlook the fact that the movement was engineered by politicians for political effect, but their appeal was not to political reason, or for the matter of that to any other, but to bigotry, superstition, fanaticism and unreason. On the whirlwind of passion, evoked under such auspices, certain men succeeded in mounting to power and fame. That they did so will always be an incentive to others to try another dose of the same medicine, and if possible make the craft pap the piper for the attendant music. If any one has the patience to follow the diatribes of the present race of opponents to Masonry, it will be found that the speaker or writer either does not know anything of the fraternity, more than the fact of its existence, and blows his trumpet without regard to the rules of harmony, or he willfully perverts well known facts which have a thousand times been explained, and makes that perversion the basis on which to rest his denunciations.

The principle "holt" of one class of these latter day pharisees is that Masonry is a "Christless institution," and we have seen a

serious effort on the part of a well-meaning, but not well read brother, to confound the accusation by *proving the contrary*! Now Masonry is neither a Christful or Christless institution, because it is not a religious one, any more than the government of the country, or the hundreds of literary, historical, and other associations of the country. It is purely moral in its teachings, and seeks to offer a platform whereon good men of every possible creed may stand without abating a jot of their personal preferences, and without interfering with those of their neighbors. Under this arrangement Methodists, Baptists, Presbyterians, Universalists, Episcopalians, and indeed every denomination and shade of religious faith is represented in our lodges, and not one, so long as the laws of the fraternity are respected, will ever hear a word to offend his peculiar opinions, or to lead him astray from his convictions. It would seem as if the gentlemen who appear to take the greatest delight in decrying the Masonic institution could not under any circumstances be made to comprehend this simple proposition, namely, that men can be united for a good object without assuming the bonds of any particular sect; that they can do good to one another, preach and practice charity, urge the spirit of universal tolerance and benevolence, and yet not be the promoters of any peculiar mode of faith; that they can acknowledge all religions without, as an institution, being the champions of any. We have many times been present at lodge meetings when ministers representing half a dozen different denominations have assisted; we know for ourself, and we feel certain for them, that not one of them ever felt for an instant that there was any cause in the proceedings for him or any one else to take exception, or insist that his peculiar views should be made prominent to the exclusion of others, and so it is that Masonry does not and cannot be the medium for any mode of faith, while it is nevertheless the friend of all and the enemy of none.

To understand this, let us regard for a moment the Masonic institution from a political point of view. In this country, men are as strongly divided on political issues as on any other, and the members of the two great political parties hold as strongly to their predilections as the adherents of religious sects do to theirs. These men, who, in the world, are the most determined opponents of each other, who get up early and sit up late to carry out the behests of their respective parties, and to oppose each other, meet in the lodge, obey the gavel of direction, perform their duties as Masons, and never for a moment think of their political differences. More than this, the election returns will always show, with unerring accuracy, that their political sentiments have swayed them, without the slightest regard to their Masonic affiliations. In

proof of which we need only cite one fact, and that is that if the eighty thousand Masons in this State all voted one way, no party combination could stand against them; but if any brother should venture to propose anything of this kind, he would lay himself open to the severest penalties of the brotherhood, to say nothing of the certainty of an ignominious failure. Why, we ask, why should we be required to assume the championship of a mode of religious faith any more than that of a political party; or, assuming it, why could we hope for a greater success than as the advocates of any special opinion on which the community in general is naturally and properly divided? Who should the Masonic institution be required to preach any religious doctrine, more than it may be summoned to take sides in politics, or why should it be required to take sides on either question, more than the Historical Society, of New York, for instance? Every Mason is left free to follow his own convictions, religiously and politically, and we must emphatically deny the right of any man, or body of men, to require, as a condition of our existence as a society, that we should assume any partisanship whatever.

Having thus stated the case, we trust that in future no brother, however zealous in the cause, will attempt to apologize for us because in our plan of action there does not appear anything possible to be construed as in favor of any religious or political doctrine not of universal acceptance. Let zealots denounce us to their hearts content, and let those who look no further than such denunciations, hold up their hands in holy horror. Be it ours so to live and act that our lives may be the best indications of our faith, and the common sense of the community will continue to abide with and uphold us.—*N. Y. Dispatch.*

All lodges are erected to God, and his glorious and ineffable name should be syllabled with the greatest reverence, both within and without the veil of the sanctuary. His holy word is our greatest light, and it teaches us that we should not take His name in vain.

Scrupulous honesty, truth without concealment or prevarication, and a promise never broken, but more binding than any penal bond, should mark the business intercourse of all good masons.—*W. M. PERKINS, G. M. of La.*

We must away with the too prevalent idea that Masonry will make a good man out of a corrupt material. Never admit an unworthy man with the hope that Masonry will make him better.
G. M. of Mo.

TRUE CHARITY.

BY MISS FLETCHER.

Think gently of the erring one!
 O let us not forget,
 However darkly stained by sin,
 He is our brother yet!

Heir of the same inheritance,
 Child of the self-same God,
 He hath but stumbled in the path
 We have in weakness trod.

Speak gently to the erring ones!
 We yet may lead them back,
 With holy words and tones of love,
 From misery's thorny track.

Forget not, brother, thou hast sinned,
 And sinful yet may'st be;
 Deal gently with the erring heart,
 As God hath dealt with thee.

INCIDENT OF A MASON—LORD NELSON.

No man ever had a stronger sense of good nature; under the influence of justice, than Lord Nelson. He was loth to inflict punishment; and, when he was obliged, as he called it, "to endure the torture of seeing men flogged," he came out of the cabin with a hurried step, ran into the gangway, made his bow to the general officers, and, reading the articles of war the culprit had infringed, said, "Boatswain, to your duty." The lash was instantly applied, and, consequently, the sufferer exclaimed, 'Forgive me, admiral, forgive me!' On such occasions, Nelson would look round with wild anxiety: and, as all his officers kept silence, he would say, 'What, none of you ask for him! . Avast! cast him off!' and then add, to the suffering, culprit, 'Jack, in the day of battle remember me, and become a good and obedient fellow in future.' A poor man was about to be flogged—a landsman—and a few pitied him. His offense was drunkenness. As he was being tied up, a lovely girl, contrary to all rules, rushed though the officers, and, falling on her knees, clasped Nelson's hand, in which were the articles of war, exclaiming, "Pray, forgive him your honor, and he shall never offend again!" 'Your face,' said the admiral, is a security for his good behavior. Let him go; the fellow cannot be bad who has such a lovely creature in his care." This man rose to be lieutenant; his name was William Pye.

INDIANA.

The Fifty-sixth Annual Communication of the Grand Lodge of Free and Accepted Masons convened at their Grand Lodge Hall, Indianapolis, May 27th, 1873. We make the following extracts from the Grand Master's address for the benefit of the Craft in general.

LODGES SUSPENDED.

March 6th. I received an answer to a letter of inquiry issued upon a complaint against the illegal proceedings of Grant Lodge, 105, in which the W. M., as well as the Secretary, acknowledge having buried with Masonic honors one Joseph Work, who had been expelled by said Lodge some four years ago. Deeming it my duty to administer some kind of rebuke, I issued an order instructing the R. W. Grand Secretary to suspend the functions of said Lodge until the 27th day of May, and also to summon the W. M., S. W. and J. W. of said Lodge to appear before the Standing Committee on Charters, Grievances and Dispensations, on the 20th day of May, and then and there to show cause why the Charter of said Lodge should not be cancelled. The papers have been submitted to said Committee.

March 15th. I received from M. W. Grand Master of New York, through the office of Grand Secretary, a complaint against the action of Blackford Lodge No. 106, in conferring the degrees of Masonry upon one K. V. R. Lansingh, who had been rejected by Ancient City Lodge, No. 45s, in that jurisdiction. I immediately notified the Lodge of the complaint, and from the answer received, I found that Lansingh had moved into the jurisdiction of said Blackford Lodge March 5th, 1872, and was initiated August 28th 1873, making five month and twenty-three days that said Lansingh had been a resident of that jurisdiction.

It being a clear violation of our rules and regulations, on the 8th of April I issued an order instructing the R. W. Grand Secretary to suspend the functions of Blackford Lodge until the 27th day of May. The R. W. Grand Secretary was further authorized to summon the W. M., S. W. and Junior Warden of said Lodge to appear before the standing Committee on Charters, Grievances and Dispensations to show cause why the Charter of said Lodge should not be cancelled. The papers have been submitted to said Committee.

From a sense of duty to the craft, with the assistance of our R. W. Brother, the Grand Secretary, I have prepared a code of by-laws, and directed the Grand Secretary to issue an order requiring each Lodge receiving a dispensation to adopt the by-laws as an

outline for the government of themselves while working under our dispensation, a copy of which is herewith submitted :

"SECTION 19. Rules and regulations of subordinate Lodges provide that where a Lodge ceases to exist from any cause whatever, the M. W. shall forward to the Grand Secretary the names of all the members, together with account current of each one ; and any such member by payment to Grand Secretary a certificate of such former membership, and the dissolution of said Lodge, which certificate shall be equivalent to a dimit."

This rule is merely directory, and does not require payment ; some mandatory provision should be adopted to enforce the collection of all such dues. When a Charter of a Lodge is surrendered or arrested, all the property and monies due such Lodge become the property of the Grand Lodge, and in every instance a full and complete settlement should be made and reported.

Section 95 of the Rules provides that where a Lodge fails or refuses to confer the second and third degrees, three-fourth of the amount charged shall be returned to the candidate.

Before it can be ascertained that the candidate is not accepted for advancement, the Lodge will have expended full one-half of the time and trouble required in preparing him. Consequently there is neither reason nor equity in refunding to him more than one-half of the fee charged, and one-fourth where the Lodge fails to confer the third degree.

DECISION.

Under this head, the W. M. reports his rulings of the year, of which the following are the more important :

Charges and specifications were preferred against a Brother in our Lodge, read and spread upon the minutes.

Can a Brother that preferred the charges withdraw them without the consent of the Lodge.

Decision. The charges are the property of the Lodge, and can not be withdrawn without the unanimous consent of the Lodge.

If a Brother persists in the sale or use of intoxicating liquors as a beverage, *after being admonished by the Lodge*, is it the duty of the Lodge to suspend or expel him?

Can a Brother be admonished by the Lodge without trial, and if so, by what method should it be brought about ?

I answered : A Lodge may appoint some Brother to wait upon the offender, admonish him or notify him of the fact that the sale or use of intoxicating liquors as a beverage is a Masonic offense, and a violation of the rules and regulations of our Grand Lodge. Or, the Masters and Wardens may counsel with him against the wrong practice and admonish him to desist, or the law must be enforced. After having been admonished, if he still continues and

does not reform, prefer charges against him, and if found guilty inflict the penalty.

Question—A Brother is elected W. M. of a Lodge in 1871, elected again in 1872. Is a second installation required? Is the installation ceremonies adopted by our Grand Lodge the only ceremonial ritual to be used or observed at the installation of officers of Subordinate Lodges?

Answer—Every officer of a constituted Lodge must be installed before exercising any of the functions of his office. (See Sec. 30, R. G. L.) A reinstatement is necessitated by the re-election. The ceremonial ritual for the installation of officers adopted by the Grand Lodge must be used and observed as a part and parcel of the rules regulations of this Grand Lodge.

Question—A man is superintendent of a brewery where they manufacture ale, has no interest in the concern; is he eligible for the degrees, or would the action of the Grand Lodge prevent him?

Held—That his admission would be an infringement upon the spirit and meaning of the law. Every Lodge is prohibited from conferring any of the degrees of Masonry upon any one who makes it his business to manufacture or sell intoxicating liquors to be used as a beverage. (Section 108 and 109.) It needs no proof or argument to show that ale is intoxicating, or the brewery a place where liquor is manufactured, such as is contemplated by the law, and he who superintends is as guilty of the Masonic offense as the owner of the establishment.

WHY SHOULD HE NOT BE MADE A MASON?

This is a question generally asked by the Committee who have been appointed to investigate the character of an applicant who seeks to gain admission into our Order. Even members who feel an interest in the welfare of the Lodge, ask of each other the same question; and if upon a searching investigation they find he has not committed crime, and does not lead a positively bad life, they report favorably on his application, and the members of the Lodge receive him.

Now what is the result?

From the Grand Lodge proceedings of 1854 to 1872, inclusive, may be seen the amount of work Lodges have done during the nineteen years just passed. The year 1854 is the first of our Grand Lodge proceedings in which is found a tabular statement showing initiations, affiliations and reinstatements.

The total number of members reported in 1854 was 6,526, against 26,216 reported in 1871.

Since the year 1853 the Lodges in this jurisdiction have initiated 34,201. Of this number they have honorably discharged those who

have dimitted and affiliated in the Grand Lodge above 8,827, leaving a balance of 30,774, as charged against the Lodges. Of this number you have on hand the difference between the number of members in 1854 and 1872, 19,790, or in other words you have retained but 10,790 out 30,774 initiated. But the tables show that you have dimitted 17,528 against 9,741, who have affiliated, giving you the credit of all doubtful testimony; and presuming that the affiliations are those who have dimitted and removed from one part of the State to another.

It is not begging the question when you take into consideration the increase of population in this State, to say that as many Masons have come into, and affiliated in this jurisdiction, as have moved out of it. But admitting that you may have credit for those who have affiliated, you have trained and equipped an army of non-affiliates of 7,787.

The true Mason must have high and noble aims and purposes in life. He must be a man of good morals, unselfish life, endeavoring to live so as to do the greatest good.

A Lodge of such members will be an enduring institution.

But your table exposes some worse and more damaging figures than all this—that of 6,883 suspensions and expulsions. While you may set up the plea that Masons have a right to dimit, and upon a slight provocation often sever their connection with the Order, no excuse can be urged for the latter. Let us change tactics. Let our motto be, why should he be made a Mason? From this standpoint make your examinations, and if you find that an applicant is not positively honest, temperate, and with a positive object in life, reject him as unfit for your association.

The report was referred to a select committee for appropriate distribution among committee.

The Grand Secretary then made his annual report, showing the following among committees:

The Grand Secretary then made his annual report, showing the following:

Balance in Treasury, May 25, '72.....	\$11 779 80
Receipts during thh year.....	22 286 82
Total.....	<hr/> \$34,069 68
Disbursements.....	<hr/> \$15,887 58
Balance in Treasury.....	<hr/> \$18 182 10

The report of the Grand Treasurer, which corresponds with the above, was referred with it to the Committee on Accounts.

The Secretary's tabulated statement for the proceedings shows the following totals for the year:

Initiations.....	2,281
Passings, second degree.....	2,114
Raisings, third degree.....	2,125
Reinstated.....	128
Affiliations.....	707
Died.....	289
Demitted.....	1,046
Suspended.....	859
Expelled.....	108
Total number of members.....	26,216
Being a gain in total membership of.....	1,892

IMMORTALITY OF THE SOUL.

PROF. JOWETT.

Believing in the immortality of the soul, we must still ask the question of Socrates, "What is that which we suppose to be immortal?" Is it the personal and individual element in us, or the spiritual and universal? Is it the principle of knowledge, or of goodness, or the union of the two? Is it the mere force of life which is determined to be, or the consciousness of self which cannot be got rid of, or the fire of genius which refuses to be extinguished? Or is there a hidden being which is allied to the Author of all existence, who is, because he is perfect, and to whom our ideas of perfection give us a title to belong? Whatever answer is given by us to these questions, there still remains the necessity of allowing the permanence of evil, if not forever, at any rate for a time, in order that the wicked "may not have too good a bargain." For the annihilation of evil at death, or the eternal duration of it, seem to involve equal difficulties in the moral order of the universe. Sometimes we are led by our feelings, rather than by our reason, to think of the good and wise, only existing in another life. Why should the mean, the weak, the idiot, the infant, the herd of men who have never, in any proper sense, the use of reason, reappear with blinking eyes in the light of another world? But our second thought is that the hope of humanity is a common one, and that all or none have a right to immortality. Reason does not allow us to suppose that we have any greater claims than others, and experience sometimes reveals to us unexpected flashes of the higher nature in those whom we had despised. Such are some of the distracting thoughts which press upon us when we attempt to assign any form to our conceptions of a future state.

Again ideas must be given through something; and we are

always prone to argue about the soul from analogies of outward things which may serve to embody our thoughts, but are also partly delusive. For we cannot reason from the natural to the spiritual, or from the outward to the inward. The progress of physiological science, without bringing us nearer to the great secret, has perhaps tended to move some erroneous notions respecting the relations of body and mind, and in this we have the advantage of the ancients. But no one imagines that any seed of immortality is to be discerned in our mortal frames. The result seems to be that those who have thought most deeply on the immortality of the soul, have been content to rest their belief on the agreement of the more enlightened part of mankind, and on the inseparable connection of such a doctrine with the existence of a God, and our ideas of divine justice—also in a less degree on the impossibility of thinking otherwise of those whom we reverence in this world. And after all has been said, the figure, the analogy, the argument, are felt to be only approximations in different forms to the expression of the common sentiment of the human heart.

RANDOM THOUGHTS.

“And a certain man” pulled a bow at a venture.”

What is Masonry? That is a question that may be answered by some few members—and some few only—in each lodge with school-boy correctness, who may yet, notwithstanding, be utterly unable to explain the several points which form that answer. And even members of many years' standing may be asked this question, without being able to give you the simple answer, which they must repeatedly hear while attending the ceremonies of the second degree. Hundreds, nay, thousands, who receive the light (?) of Masonry think their task accomplished when they have but imperfectly mastered those signs, tokens, &c., which are the safeguard of the Order, and thus so far accustomed themselves to lodge routine, as to be able to bear, without much discomfort, lodge business and ceremonies, but few there are who can point out to us in what the allegory consists, where is the symbolism, or what peculiarity there is in the morality that is set forth. They are not taught by Past Masters when preparing for the several degrees, or by the after proceedings of most of our lodges, the necessity of knowing these points, and therefore it is that knowledge is so universally neglected. They hear ceremonies pushed through with undue haste, and the most important portion promised “if time will permit”—which it very seldom does—and thus our lectures are seldom heard, and but seldom are the explanations of our beautiful tracing board given.

But Masonry was intended for high and useful purposes. The magic initials "P. M."—as at present conferred—are not the only things worth striving for—there are the first principles of Masonry which require fully mastering, ere those letters can have their full meaning and their right signification. A P. M. should be a teacher of his brethren, and that teaching not confined to the mere care of seeing that the officers only, correctly perform the ceremonies, but that the meaning of every portion of those ceremonies is well understood by the brethren at large. This is the duty of the Past Master of the lodge, and his aim should be to see that his children are well trained in the mysteries of the glorious old Craft. In some lodges—but alas! not in many—it is a rule that the Worshipful Master should lecture his brethren on Masonic subjects; and it is a rule that might be advantageously adopted by many lodges that now exult in name of "crack." "Crack" many of them may be, as far as the mere working is concerned. Correct they may be, with, perhaps, parrot-like correctness; but unless the different portions of the ceremonies are analyzed and explained at various times, but few can know the real meaning and import of those workings.

We are not peculiar in having a language that the uninitiated world cannot understand. Other times and other people have deemed it necessary to clothe in allegory or symbolism their peculiar discoveries in science, their philosophy, and even their religion. As far back as the reign of the high and mighty kings who built those stupendous erections, the pyramids—which promise to last as long as time and this world exist together—symbolism had full sway. Their philosophy, politics, and religion, were all concealed by hieroglyphics; while even their principles of government were deemed to be so invaluable as to be expressed only by signs and symbols, and those signs and symbols were revealed to their Magi alone, who were bound over to an inviolable secrecy. From the Egyptians we may trace the origin of those societies in which everything associated with their workings was likewise veiled in allegory; and as the time rolled on, so we believe these societies did improve in their moral aspect, until Masonry, their top stone as it were, sprung out from them—a beautiful system, shining forth in a halo of glory, in which those divine truths may be learned which will lead its true and genuine members to a participation in the glory and happiness of the eternal heavens. Unlike the system of Pythagoras and others who followed him, Masonry is founded upon a rock, and must endure so long as the rock remains upon which its superstructure is based. It stands upon holy ground—it is supported by wisdom, strength and beauty. Wisdom is in all its paths, and conducts its members in all their deliberations; strength is given to them to pursue their righteous course under difficulties and dangers; while the duties of their divine laws are exemplified in their workings, and shine forth pre-eminently in every line of her

invaluable lectures and in all the precepts of the glorious old Craft. It is a system that has been railed against, persecuted, and anathematized; but it has come out of the fire purified, even as silver is purified by the hands of the refiner.

There is a rich field here for learned dissertations, and we have men in the Craft who ought to take up these subjects—although not after the Oliverian style—because God has blessed them with the intellect necessary for this task, and the influence required to enable them to be teachers of their brethren. There is one of our illustrations or symbols only that we shall now glance at, and that is the form of a Mason's lodge—which our “authority” tells us is that of an oblong; in length, from east to west; in breadth, from north to south; and yet so simple as is this symbol, and so oft repeated, we never met with one who has given an explanation of it. They repeat the stereotype words, and content themselves with that; but this taking things as a matter of course is foreign to the true spirit of Masonry. We are forbidden from discussing, in lodge, matters pertaining to politics and religion, but not matters relating to masonic knowledge. On the contrary, we are exhorted to “dedicate ourselves,” &c.; and further, to study “such of the liberal arts and sciences as are within the easy compass of our attainment.” And as if this were not enough, we are charged to make a “daily advancement in Masonic knowledge.”

And how can this be done, save by discussing points of interest in our workings and lectures, and making the principles upon which we work, well and generally known to our members. We have many times thought upon this matter, and “random” though they may be, yet the shots may still hit the mark. The first reference to this allegory we meet with is a very simple one, relating to the form and shape of the lodge, and yet never have we heard it stated why a Mason's lodge is oblong. The shape thus given it, shows that our ancient brethren did not work carelessly or superficially. The shape was intended to convey universality—but how? What peculiarity is there in it to convey such an impression—to make such a conclusion probable? They say that its length is east and west, and its breadth north and south. Now this, we think, gives us a clue to the reason of the peculiar form adopted to convey this idea, for astronomers would at once say it refers to the earth, the very great diversity of the animate and inanimate objects of the creation displayed on this planet being further referred to in our admirable lectures. Thus we can readily understand the claim that this form of a Mason's lodge has to universality, and also the truth of the assertion that it is oblong. The earth is represented as being spherical or round, but it is not in fact a perfect sphere, for from its rapid revolution on its axis—which is from pole to pole—there is a swelling out at the equator, matter having a natural tendency to fly off. This, however, is restrained by the force of gravitation;

but notwithstanding this power, there is a sensible difference in the diameter, the equatorial exceeding the polar diameter by many miles. Thus, then, if a sphere of the exact contour of the globe were put into a box, the box must be oblong, in order to receive the equatorial diameter; and thus is the truth of the peculiar shape of a Mason's lodge made manifest and clear, proving also that science and its pursuits were no strangers to our ancient brethren.

A TONGUE OF GOOD REPORT.

Bro. Moore of the *Review* speaks plainly and justly upon revealing the doings, and working of the Lodge. The evil exists more or less everywhere.

To reveal to one not a Mason what has transpired within the lodges *may* be productive of very serious consequences. This is the case especially when the business is action upon a petition for initiation, and consequent inquiry into character. It is necessary in such cases, to speak with frankness and freedom, if anything is said; but it must also be in the strictest confidence. The necessity for this is obvious to any one who will reflect a moment. We do not wish to injure any one, but rather do him good; yet we owe it to the Order to discuss the fitness of applicants with the utmost freedom, sometimes which would not be proper before the world. Now, if such things are repeated outside the tiled door, an unintentional injury may be done to the applicant. But the rule does not apply only to the cases referred to; everything done within the lodge should be—*must* be—kept there—"in the repository of faithful breasts."

The violation of this confidence has always been considered a grave Masonic offense and drew upon the offender a suitable punishment. * * * * *

Whenever a brother is found guilty of thus revealing to a profane the secret transactions of a lodge, he should be at once dealt with; the punishment, if the offense were deliberate and intended, should be severe in character and promptly inflicted.

We are constrained to believe that discipline in the lodges is generally too lax; we could report a large number of cases confirmatory of this, but it is unnecessary. The Masters of lodges should remember that the character of Masonry is, to a large extent, confided to their keeping, and depends upon the enforcement of discipline.

THE LAND BEYOND THE SEA.

 FABER.

The land beyond the Sea!
 When will life's task be o'er?
 When shall we reach that soft blue shore,
 O'er the dark strait whose billows foam and roar?
 When shall we come to thee,
 Calm land beyond the Sea?

The land beyond the Sea!
 How close it often seems,
 When flushed with evening's peaceful gleams;
 And the wistful heart looks o'er the strait and dreams
 It longs to fly to thee,
 Calm land beyond the Sea!

The land beyond the Sea!
 Sometimes distinct and near
 It grows upon the eye and ear,
 And the gulf narrows to a threadlike mere;
 We seem half way to thee,
 Calm land beyond the Sea!

The land beyond the Sea!
 Sometimes across the strait
 Like a drawbridge to a castle-gate,
 The slanting sunbeams lie, and seem to wait
 For us to pass to thee,
 Calm land beyond the Sea!

 ON THE ART OF LIVING.

It has often occurred to me to think how inappropriate is the eulogy of the moralist, or the preacher, on the life of the rich and powerful, when for the sake of contrast it is set up as if it were the height of human success, at least in the way in which it professes to succeed. You would think, to hear a preacher of this kind, that the lives of people of the upper classes were something really comfortable, genial, and beautiful. To be sure, he intimates

that all this joy and beauty is likely to be paid for, by some dire equivalent hereafter; but of its existence here he entertains no doubt. To me, on the contrary, since my first entrance into society, the life of those who are considered to be the most highly favored by the god of this world has always appeared poor, mean, joyless, and in some respect even squalid.

The cottage of a poor man is certainly a sad affair to contemplate. Should an average specimen of this kind of building of our date be dug up hereafter, when the world has largely improved in these things, (if it does,) this cottage will not give a very exalted idea of the civilization of the nineteenth century. But then, considering the narrowness of means of the owner, (for life, except with considerable dexterity and knowledge, cannot be made very beautiful, on an income varying from six shillings to twelve shillings a week,) this cottage is not so bad. Its defects are negative, whereas the new-built house of the rich man often exemplifies a career of blunders.

WHAT THE LEAF DOES.

It pumps water from the ground through the thousand of tubes in the stem of the tree, and sends it into the atmosphere in the form of unseen mist, to be condensed and fall in showers; the very water that, were it not for the leaf, would sink into the earth and find its way, perchance, through subterranean channels to the sea. And thus it is that we see that it works to give us the "early and later rain." It works to send the rills and the streams, like lines of silver, down the mountain and across the plain. It works to pour down the larger brooks, which turn the wheels that energizes the machinery which gives employment to millions—commerce is stimulated, wealth accumulated, and intelligence disseminated through the agency of this wealth. The leaf does it all. It has been demonstrated that every square inch of leaf lifts .0035 of an ounce every twenty four hours. Now, a large forest tree has about five acres of foliage, or 6,272,620 square inches. This being multiplied by .0035 (amount pumped by every inch) gives us the result—2262 ounces, or eight barrels.

The trees on an acre give 800 barrels in twenty-four hours. An acre of grass, or clover, or grain, would yield about the same result. The leaf is a worker, too, in another field of labor, where we seldom look—where it works for the good of man in a most wonderful manner. It carries immense quantities of electricity from the earth. Rather dangerous business transporting light-

ning, but it is particularly fitted for its work. Did you ever see a leaf entire as to its edges? It is always pointed, and these points, whether they be large or small, are just fitted to handle this dangerous agent. These tiny fingers seize upon and carry it away with ease and wonderful dispatch. There must be no delay; it is "time freight." True, sometimes it gathers up more than the trunk can carry, and in attempt to crowd and pack the baggage, the trunk gets terribly shattered, and we say lightning struck that tree; but it had been struck before, This time it was overworked.—*American Entomologist.*

OPENING OF OUR OWN TEMPLE.

Respectfully and fraternally dedicated to the M. W. Christopher G. Fox, Grand Master of Masons in New York.

BY BRO. JOHN MASON.

Welcome, brothers, to our home,
Ours it is, and ours alone;
Though not yet crown'd with its dome,
Brethren still it is our own.
Raise your hearts, your voices raise,
To the Architect above;
To His name be all the praise,
Who hath blessed us with his love.

CHORUS.—Welcome, brethren! welcome here,
Though through troubles we have pass'd;
Let us greet this happy year,
Which sees us in our home at last.

Be this Temple ever blessed
By the light of truth's bright flame;
Dedicate it East and West,
To God's pure and holy name.
May nought vicious or profane
E'er invade its sacred walls;
May peace and love forever reign
In harmony within its halls.—CHO.

Since the corner-stone was laid,
Twice we've traveled 'round the sun;
And to-day in smiles arrayed,
We say "our work is almost done!"
To God alone be glory given,
Thankful to Him bend the knee;
Let us raise our hearts to Heaven,
Amen! Amen! so mote it be.—CHO.

BEAUTIFUL INVOCATION.

The following is from the ritual of the Grade entitled Royal Arch of Enoch, the thirteenth of the Ancient Accepted Rite, and tenth of the Ineffable series. For beauty of language and religious sentiment it far surpasses any prayer in the entire Masonic ritual, and when delivered in a solemn and earnest manner, cannot but impress the neophyte with that profound reverence due from man to the Creator. W. Bro. Isaac H. Brown, 32°, and other Masters, have also of late introduced it into the workings of symbolic lodges :

“O, Thou great and eternal Lord God, source of light and love ; Thou Sovereign Inspector and Mighty Architect of the wonders of creation, who from Thy throne in the highest heaven in mercy looketh down upon all the dwellers of the earth, lend, we beseech Thee, Thine ears to the prayers and petitions of Thy unworthy servants now assembled in Thy presence, to teach the mysteries of that sublime edifice which is erected and dedicated to Thy most holy and glorious name. Pour upon us and all the members of the mystic craft throughout the two hemispheres the rich blessings of Thy Providence. Give us strength to overcome temptations, to subdue our passions, and to practice virtue. Fill our hearts with fear without desolation, with confidence without presumption, with piety without illusion, and with joy without licentiousness. Fill our hearts with tender affection for Thy divine goodness, and love for our neighbors ; make us faithful to our friends, charitable to our enemies. Dispose our hearts, O, Thou God eternal, to receive the splendid impression of religion and humanity ; our minds, the great light of science ; and direct our footsteps in the bright paths of virtue.

“Let all our actions prove to an admiring world that our lives are sincerely dedicated to Thee, our God, and the relief of our fellow-creatures. And finally, when we yield up our breath to Thee, the source of life, may we, bearing the rich harvest of good actions, be admitted in that Sublime and Eternal Lodge, where happiness reigns without alloy, and around the throne of the Great Jehovah we shall sing hallelujahs to His name.

“Now, to the King Eternal, Imortal, Invisible, the only Wise God, be the Kingdom, power and glory, forever and ever. AMEN !”

We should select our friends with great caution, for it is they who determine our own character ; others look for us in them. It is giving to the public our own portrait, and an avowal of what we are.—*Mad. de Lambert.*

MASONIC PROFESSIONS AND PRACTICES.

There is manly beauty and consistency in the formation and support of character, first adopting a system of ethics, by which to be governed, and then manfully to live up to the specific requirements of our own chosen standard. Manliness cannot be better displayed than by such a course.

All truly great men have attained their high standing in society by first adopting correct moral principles, and then having the firmness and independence to maintain them, in the face of all opposition, and thereby have shown their superiority over those who either have no defined and fixed principles, or if they profess them, have not the moral courage to support them.

The great character of our distinguished Brother, George Washington, owed all its great lustre and grandeur to the uncompromising fidelity to which he adhered to his chosen standard of moral principles. These sustained him in every position in which he was placed, and if he was called upon to make great sacrifices of ease, comfort and gain, or to sacrifice his principle, he ever chose the former; and these trials and sacrifices only made the true grandeur of his character to shine forth with increasing lustre.

The character and example of Brother Washington has had a powerful influence in fixing the type of the true American character. In the primitive purity and simplicity of the American people, the influence of his example was more forcibly felt than in later times, and as time rolls on, we are still being borne away, farther and farther from his personal example as a model of American manhood; but the principles which gave him all the force and influence of his illustrious life are imperishable, and still retain the power to elevate, refine and promote all who as he did, adopt and maintain them with unfaltering fidelity and devotion.

No Institution with which Washington was associated, ever gained so powerful a hold on his affections and esteem as that of the Masonic Order, except that of the Church, to which he was greatly devoted. The system of ethics adopted and enforced in the Masonic Order, was found to be of the highest order, and that upon which the Church was founded, written by the finger of God Himself, upon tables of stone, imperishable and universal in their obligation, and upon which the laws of civil government are founded. This code of morals suited him; and it was the rule of his life, and formed the basis upon which he carved out his brilliant career, both in his military and civil achievements.

Others, with Washington, have found the lights which are shed from our sacred altars to be sufficiently strong and clear to

illuminate their paths to virtue and its great rewards. The "great light" still shines, in all its primitive brilliancy and force, and cannot fail, if we are careful to follow in the paths of duties it reflects, to gain like honors and rewards.

But the question arises here, Why are not all Masons good men, if not great men?

We answer, in the first place, that Masonry cannot confer capacity upon those who are not endowed with it by the God of nature; we can only improve what we find they possess, we only give form and polish to the "Rough Ashler" brought to our hands. Hence, all Masons are not great men.

We answer, in the second place, that if all Masons are not good men, it is not the fault of the Order, so far as its laws and principles are concerned.

In the nature of things, Masonry has a great work to do, in its labors upon the material brought up, to be fitted to its place in the great social and moral edifice. Some stones will not take a polish; some workmen have never, themselves, been reduced to the Order, not "fair work and square work." Some are too ready to compromise principle, and the immutable laws of the Order, for ease, luxury, self-indulgence and prejudice. From these and many like causes, the high standards are lowered down to suit the circumstances of the times, and prevailing habits of place. There is too often a woeful departure from the principles of our profession, by which the sacred Order is made to suffer in all its great interests.

It is by far too common with many who profess to be Masons, when urged to uphold the sublime principles of our beloved Order, to repel the appeal by asking:

"Do you want to make Masonry a Church, a temperance society, or a set of bigots? We are liberal in our views, and not disposed to restrain ourselves to our Brethren, when they choose to indulge their appetites or passions; we are but men, and don't profess to be saints; let us alone: other Masons can engage in any business, live as they please, and their Lodges indorse their conduct. Why can we not do the same?"

The man who refuses to "subdue his passions and improve himself in Masonry"—a system of morality—should never knock at our doors; he should never bow at our altars; he should never make a profession of our doctrines and principles; he should never take upon himself the solemn vows and obligations by which he bound himself to be a Mason; to be a good man, and true, and strictly to obey the moral law. The man who voluntarily takes upon himself the sacred vows, and then indulges in profane swearing, gambling, frequents liquor shops, and lends his example and influence to promote drunkenness and debauchery, in any form, violates his solemn vows, does violence to his profession, injures the cause of Masonry, and brings disgrace upon himself.

"We are not saints." No, we do not as Masons, profess to be saints; but will any intelligent Mason tell us the difference between the morality of Masons and that of Christianity? Are they not the same? Our system of morality is derived from the Bible—the "Great light" of Masonry. No person can be a good Mason, and not keep the moral law. The thing in itself is right, and every right-minded man will say so, whether he is a Mason or not. Masonry *creates* no new obligation; it only holds good men, under their own voluntary obligation, to do that which they ought to do, if there was no such thing as Masonry in the world.

Show us the man who willingly takes upon himself the high profession of a true and undefiled morality, such as every Mason subscribes to, and acts upon his profession, and we are prepared not only to take him by the hand, but to take him to our bosom as a Brother and Companion. We require nothing else. He may belong to any church or party in politics, or to no church or party; it matters not, if he is a good man and true, he is our Brother. But profession and practice must go hand in hand, or else there is a fraud, a deception, and we pity the man who cannot be a man after the pattern of his Masonic profession.—*Masonic Mirror*.

THE NEW COMER.

A POEM FOR MOTHERS ONLY.

The hour arrives, the moment wish'd and fear'd,
 The child is born, by many a pang endear'd;
 And now the mother's ear has caught his cry;
 Oh! grant the cherub to her asking eye!
 He comes, she clasps him, to her bosom press'd,
 He drinks the balm of life and drops to rest.
 She, by her smile, how soon the stranger knows;
 How soon by his, the glad discovery shows!
 As to her lips she lifts the lovely boy,
 What answering looks of sympathy and joy!
 He walks, he speaks, in many a broken word,
 His wants, his wishes, and his griefs are heard;
 And ever, ever, to her lap he flies,
 Where rosy sleep comes on with glad surprise,
 Long in her arms, his arms across her flung,
 That name most dear forever on his tongue.
 As with soft accents on her neck he clings,
 And cheek to cheek her lulling song she sings;
 How blest to feel the beating of his heart,
 Breathe his sweet breath, and kiss for kiss impart;
 Watch o'er his slumbers like the brooding dove,
 And, if she can, exhaust a mother's love.

MASONRY DIVINE.

"Did you not denominate Masonry as divine in one of your editorials?" asks a Christian brother. By no means. We do not regard Masonry as divine; that is to say, we do not regard the regimen or organization as divine or ordained of God. The Church we regard as divine. We believe that a certain regimen was ordained by its Founder, which He only can change; that He created ministerial orders and functions for these and His Church, which none may innocently assume, which Masonry does not and cannot pretend to. Masonry, by way of poetical accommodation and hyperbole, is sometimes called divine; as beauty, poetry, or wit, is called divine. In one sense, mathematics is divine; for it is a science in perfect and exact conformity with His law. In this sense, we think, a republican government approximatively divine. Government is divine, its form is left to man himself. But we boldly aver that the *principles* of Masonry are divine, that they have not been derived from man, and are not the issues of reason, but are emanations of the Deity; they are heaven derived, and not earth-born. What are these principles? Brotherly Love, Relief and Truth. Is not the love of the brethren, or all men, inculcating relief and charity, and peace and good will to the entire race, without distinction of creed, political associations, or conventional differences, divine? Is not truth, a love of it, a full perception of it, obedience to it, divine? Is not God, the Lord of the truth? When men oppose Masonry, they oppose these principles: they oppose a friend, and a friend of the race.

Here let us say, that in modern times there has been a slight deviation from Masonic taste and propriety. Masonry has always exhibited great regard for the Church and the ministry; and we are delighted to see at least one Grand Lodge of extensive jurisdiction and influence inventing a burial service more in accordance with Anglican masonic usage, at least, than that found in our monitors. Clergymen, Christians, and families of deceased friends properly object to this service, as ignoring a cherished idea and usage at the grave. A clergyman should perform his services, except such as are purely official to the Master. The address should be shorter, and not apologetic of Masonry, and the services should be responsive. What would be thought of Episcopalians, Methodists, and other religious denominations, at the grave, explaining directly and formally the nature of their services. Whatever suggestions of this kind may be advisable, let them be indirect and manifest from the service itself.

Not exactly german to the subject, yet would it not be a masonic appreciation of propriety, and masonic cultivation of good breeding in the lodge room, in all the ceremonies, for the Master to call upon a clergyman, when present, to officiate at the altar.

MASONS OF THE HEART AND OF THE ANTE-ROOM.

The true and enlightened Mason will readily appreciate the distinction we here make. The first step in becoming a Mason is to prepare the *heart* for the reception of masonic truths, and the assumption of masonic obligations. Without this preparation, no man can rightly be made a Mason. Indeed, if the first preparation for Freemasonry is to be accomplished in the heart, how can one who has no heart become a Mason at all? And yet, we are compelled to admit that many go through the *form*, and stand within our mystic circle—sometimes, even attaining to high official station in the Order, who are as heartless as stones. Such may be termed Masons of the Ante-room. They had no internal preparation; no self-examination; no scrutiny of the heart. All was external, selfish, mercenary.

Now, it is precisely here that we have been too loose in investigating the qualifications of candidates. Mere morality, *per se*, is not sufficient; for a man may be strictly moral—keep with rigid exactness all the commands of the Decalogue, and yet be mean, selfish, contemptible, and brutal, utterly destitute of the first qualifications to recommend him as a suitable candidate for Masonry. Morality is simply a negative quality. Masonry, like Christianity, requires more than this. It demands *positive, active goodness*. The young man, of whom we read, had kept the commandments “from his youth up,” and yet how destitute of all positive virtue he appeared, when subjected to the searching examination of the Master? “You have kept the commandments, that is, refrained from violating the law, kept on the ‘windy side of justice,’ but what actual *good* have you done? Where are your works of benevolence and charity and love? Ah! poor, destitute soul, go sell all thou hast, and *give to the poor*, and thou shalt have treasure in heaven.”

Mere morality, then, is not enough. The candidate for Masonry should have a heart, and a large one. He should have sympathies with human sorrow, a genial spirit, and a feeling of brotherhood to all. He should be known as a man of benevolence and charity; and let him never receive the suffrages of the brethren until they have before them unquestioned proofs that he possesses positive virtues. Better, a thousand times, that he have some vices with great and resplendent virtues which are ever active for the good of mankind, than a pure morality with no virtues at all.

It behooves the brethren to exercise more care in this respect. Nearly all the discords, scandals and difficulties that have ever disturbed the harmony of the Fraternity have been caused by these Masons, without heart, without charity, who have entered the institution from motives of ambition, or interest, or curiosity. They aspire to its official honors, but never seek to earn them by

exercising its virtues. Cold and selfish, they repudiate every masonic obligation, chill every true-hearted brother who approaches them, and dishonor the Order before the world.

If we wish to preserve the integrity of Freemasonry, we must close our Lodges sternly against all such. Let none approach our altars to pronounce hypocritical vows. Let none stand with in the burning triangle but those who have hearts, in which to make fitting preparation, and who are thus qualified to become Masons "in spirit and in truth."

THE PENALTIES OF MASONRY.

There are extremes of opinion on all subjects, and around each extreme is grouped a series of errors which often go far to destroy the good that is in the subject itself. This is true of Masonry in a peculiar degree. The *good* of Masonry, like that of religion, consists in its *good use*. If taken in extremes, it is so far from beneficial that it is a curse, and a tremendous one, too, to a community. For only consider that its votaries are bound in it *for life*, and engaged to one another and to the common cause by the most sacred bonds; the importance of this *right use* will thus appear plain.

The Penalties of Masonry are those punishments due to transgressors of its peculiar laws. It is our purpose in this article to inquire what those punishments may lawfully be.

The enemies of the Institution have likened it to a Pirate's League, whose sanction is blood, and blood only. Such persons overlook, intentionally or ignorantly, it matters not which, the declaration so clearly laid down in our organic law, (The Ancient Constitutions of Masonry,) that "a Mason is a peaceable subject to the civil powers wherever he resides or works, and is never to be concerned in plots and conspiracies against the peace and welfare of the nation, nor to behave himself undutifully to inferior magistrates, etc.," a declaration which is brought to the knowledge of every pledge to which he is made to listen, that the engagements into which he is about to enter, do not interfere with his duties to God, his country, or himself. But how could a Mason shed blood without violating the laws of his country against murder? Or, how take any revenge of a physical character upon the betrayer of Masonic secrets, when the statutes of his government forbid laying violent hands upon any save by legal process? He could not; and this answers the charge so long and so perseveringly made against the Institution for its share in the abduction (it there was an abduction) of William Morgan. Masonry is no more chargeable with that offense (if any such offense was committed) than religion is chargeable with the last edict issued by the Papal See against Secret Societies.

On the other extreme, the friends of Masonry have endeavored

THE LIVING TEMPLE.

Rich was the Temple framed of old,
Of Hermon's cedars, lined with gold,
By princely architect of Tyre;
And bright the flames of Sun and Fire,
Built many an hundred years ago,
In Ind or western Mexico.

But fabrics formed by human hand,
Though they in noblest grandeur, stand
On lofty pillars, rich and rare,
Of burnished gold, can ne'er compare,
With living temples, pure and fine,
Built by the Architect Divine.

Let us, who live in latter days,
To God a nobler temple raise,
With *corner-stone* deep laid in youth,
While *Knowledge, Temperance and Truth,*
In all their fair proportion bind
That noble temple of the mind.

Let *Fortitude* the basis be,
And high *Resolve* the plethory;
The stone's shall be of *Reason's* proof,
Celestial Love shall form the roof,
And *Prudence* at the threshold stay,
To drive each vagrant guest away.

Within shall *Seven Pillars* shine,
The purest produce of the mine;
Religion, Honor, Gratitude,
Devotion with Heaven's light endued;
Friendship, and Purity sincere,
And *Understanding* right and clear.

The Sun, at noon, shall lend his ray
To guide the labors of the day;
Nor shall the moon and stars by night
Withhold their kind and needful light,
That your work may be finished here
When the *Grand Master* shall appear.

THE PENALTIES OF MASONRY—CONTINUED.

to engraft upon it a penalty of so unworthy and degrading a character as to weaken its bonds and disgust its more thoughtful votaries. We allude to the penalties of *finas*—borrowed from societies whose whole code glitters with the hue of metallics—whose end and aim is to provide funds for benefits, which are recommended to take the place of the ancient and wholesome penalties of former days. The system has not yet taken deep root, for at first sight it is calculated to shock the moral sensibilities of men not accustomed to the practice in other fraternities, yet there is always danger to be apprehended from the spreading of *weed*—and such is the character of this innovation—it is nothing but a *weed* in the garden of Freemasonry.

The only penalties that accord with the spirit and genius of Freemasonry, are those of a moral character. They are of three sorts—reprimand, suspension, expulsion; and, as a general rule, they should be used in the order mentioned. But few first offenses merit severer punishment than a reprimand; for we must remember that the part of Masonry is to *heal* rather than to *amputate*. If the offense, or one of a similar character, be repeated, and it becomes necessary to exclude the offending brother from membership, the punishment, at first, is suspension, and, for a definite term, should be entered against him. The term having expired, and the offender not being healed of his iniquity, there is nothing left for it but expulsion, and this is the highest penalty known to Masonry. It is a solemn declaration on the part of the Fraternity, that the offender is unfit for their working tools, and can not be reformed by all their skill; and that he is left, henceforth, to other instrumentalities for reformation.
—*Morris*.

THE FUTURE.

MATTHEW ARNOLD.

For Nature hath long kept this inn, the Earth,
And many a guest hath she therein receiv'd—

A wanderer is man from his birth :
He was born in a ship
On the breast of the River of Time.
Brimming with wonder and joy
He spreads out his arms to the light,
Rivets his gaze on the banks of the stream.

As what he sees is, so have his thoughts been.
 Whether he wakes
 Where the snowy mountainous pass
 Echoing the screams of the eagles
 Hems in its gorges the bed
 Of the new-born clear-flowing stream :

Whether he first sees light
 Where the river in gleaming rings
 Sluggishly glides through the plain :
 Whether in sound of the swallowing sea :—
 As is the world on the banks
 So is the mind of the man.

Vainly does each as he glides
 Fable and dream
 Of the lands which the River of Time
 Had left ere he woke on its breast,
 Or shall reach when his eyes have been clos'd.
 Only the tract where he sails
 He wots of: only the thoughts,
 Rais'd by the objects he passes, are his.

Who can see the green Earth any more
 As she was by the sources of Time?
 Who imagines her fields as they lay
 In the sunshine, unworn by the plough,
 Who thinks as they thought,
 The tribes who then liv'd on her breast,
 Her vigorous primitive sons?

What girl
 Now reads in her bosom as clear
 As Rebekah read, when she sate
 At eve by the palm shaded well?
 Who guards in her breast
 As deep, as pellucid a spring
 Of feeling, as tranquil, as sure?

What Bard,
 At the height of his vision, can deem
 Of God, of the world, of the soul,
 With a plainness as near,
 As flashing as Moses felt,
 When he lay in the night by his flock
 On the starlit Arabian waste?
 Can rise and obey
 The beck of the Spirit like him?

This tract which the River of Time
Now flows through with us, is the Plain.
Gone is the calm of its earlier shore.
Border'd by cities and hoarse
With a thousand cries is its stream.
And we on its breast, our minds
Are confus'd as the cries which we hear,
Changing and shot as the sights which we see.

And we say that repose has fled
Forever the course of the River of Time.
That cities will crowd to its edge
In a blacker incessanter line;
That the din will be more on its banks,
Denser the trade on its stream,
Flatter the plain where it flows,
Fiercer the sun overhead.
That never will those on its breast
See an ennobling sight,
Drink of the feeling of quiet again.

But what was before us we know not,
And we know not what shall succeed.
Haply the River of Time,
As it grows, as the towns on its marge
Fling their wavering lights
On a wider statelier stream—
May acquire, if not the calm
Of its early mountainous shore,
Yet a solemn pace of its own.
And the width of the waters, the hush
Of the gray expanse where he floats,
Freshening its current and spotted with foam
As it draws to the Ocean, may strike
Peace to the soul of the man on its breast:
As the pale Waste widens around him—
As the banks fade dimmer away—
As the stars come out, and the night-wind
Brings up the stream
Murmurs and scents of the infinite Sea.

It was a wholesome rule among the ancients of our Order, in all cases of severe illness in a brother's family, that a master mason should be present in the house, especially at night, to be always ready to give the necessary aid and assistance that the circumstances might require.—*THO. DOUGLAS, P. G. M. of Fla.*

INFLUENCE OF MODERN SECRET SOCIETIES ON FREEMASONRY.

There is some very wholesome advice with some true, however unpalatable opinions, in the following remarks by Bro. DODDS, late Grand Master of Ohio. We advise our readers to ponder them well:

"The present state of the public mind, in regard to secret societies, is unprecedented, and their popularity unparalleled in the history of the country. And yet, strange to say, it is but a few years since they were an abomination and a stench in the public nostrils. Nothing can be done now, it would seem, without them. If the poor of the land are to be fed and clothed, it must be done by a secret society. Is corruption in public affairs to be arrested, and the political atmosphere purified, it cannot be done without a secret society. They, it would seem, are considered by both male and female, as the only means by which all that is desirable can be accomplished—all that is evil can be averted. The universal panacea by which not only man, but woman-kind, is to be 'redeemed, regenerated and disenthralled.' The effect of all this upon our institution is exceedingly unfortunate. It is flooding it with a kind of material not fit for our building—not of the right shape—nor has it any of the marks of such workmen upon it as produce specimens that would come together in our edifice without the aid of metal tools. There is great danger, also, of the beautiful proportions of our edifice being destroyed by this badly wrought material. Better, my brethren, use the rough ashlers, just from the quarry, in their rude and natural state, and square and number them with your own tools, than these specimens, the product of those who work by a different kind of architecture from ours, and consequently not fit for our building. When you make masons, do it out of raw material, and not out of that which has been used for some other purpose; so that when they are finished they may be *all* mason—head and heart—and not half one thing and half another, and really nothing after all.

"By pursuing this course, you will secure a membership with a whole and undivided allegiance to Masonry—with minds properly imbued with its principles, for they will not be preoccupied with ideas derived from other institutions, which, if not opposed to, are at least not in harmony with ours.

"I have been led to these reflections from the danger which I conceive exists of the institution of Masonry being assimilated to, or overshadowed by too great an influx from those ephemeral and, in most cases, proselyting institutions above alluded to. An individual acquires a taste for secret societies by being admitted into one of them, not by his own free will and accord, but by being over-persuaded by a friend; and so on to another until he has gone the entire round, and finally into ours, as the climax

of his ambition; and by this time, instead of being willing to learn, or supposing that a person of his varied experience needs to learn any thing, he sets himself up as a teacher, and is not unfrequently found heartily engaged in attempting to engraft some of the results of his experience in other societies upon Masonry—some exploded idea that had been presented and rejected long years before he, or the institution from which he derived it, was thought of.

“A superabundance of this kind of material in a lodge will very soon give it a tone and character totally at variance with Masonry, and indeed harmonizing with none, perhaps, of the different societies from which they were derived, but being a mere conglomeration of them all. The younger lodges that feel the necessity of liquidating the expenses incident to their getting under way, are more exposed to this evil than others; especially is this the case when they hold their meetings in rooms that are occupied in common with one or another of the societies above alluded to.”

And, therefore, looking to this last source of the evil of which he complains, Bro. DOBBS, very wisely we think, suggests that “no new lodge should receive a charter until it was provided with a suitable room, properly furnished, to be used *exclusively* for its own meetings.”

THE POWER OF LETTERS.

CARLYLE.

Complaint is often made, in these times, of what we call the disorganised condition of society; how ill many arranged forces of society fulfil their work; how many powerful forces are seen working in a wasteful, chaotic, altogether unarranged manner. It is too just a complaint, as we all know. But perhaps if we look at this of Books and the Writers of Books, we shall find here, as it were, the summary of all other disorganisation; a sort of *heart*, from which and to which all other confusion circulates in the world! Considering what Book-writers do in the world, and what the world does with Book-writers, I should say it is the most anomalous thing the world at present has to show. We should get into a sea far beyond sounding, did we attempt to give an account of this: but we must glance at it for the sake of our subject. The worst element in the life of those Literary Heroes was, that they found their business and position such a chaos. On the beaten road there is tolerable traveling; but it is sore work, and many have to perish, fashioning a path through the impassable!

Our pious Fathers, feeling well what importance lay in the speaking of man to men, founded churches, made endowments, regulations; everywhere in the civilized world there is a Pulpit,

environed with all manner of complex dignified appurtenances and furtherances, that therefrom a man with the tongue may, to best advantage, address his fellow-man. They felt that this was the most important thing; that without this there was no good thing. It is a right pious work, that of theirs; beautiful to behold! But now with the art of Writing, with the art of Printing, a total change has come over that business. The Writer of a Book, is not he a Preacher preaching, not to this parish or that, on this day or that, but to all men in all times and places? Surely it is of the last importance that *he* do his work right, whoever do it wrong; that the *eye* report not falsely, for then all the other members are astray! Well; how may he do his work, whether he do it right or wrong, or do it at all, is a point which no man in the world has taken the pains to think of. To a certain shopkeeper, trying to get some money for his books, if lucky, he is of some importance; to no other man of any. Whence he came, whither he is bound, by what ways he arrived, by what he might be furthered on his course, no one asks. He is an accident in society. He wanders like a wild Ishmaelite, in a world of which he is as the spiritual light, either the guidance or the misguidance!

Certainly the Art of Writing is the most miraculous of all things man has devised. Odin's *Runes* were the first form of the work of a Hero; *Books*, written words, are still miraculous *Runes*, the latest form! In Books lies the *soul* of the whole Past Time; the articulate audible voice of the Past, when the body and material substance of it has altogether vanished like a dream. Mighty fleets and armies, harbors and arsenals, vast cities, high-domed, many-engined,—they are precious, great; but what do they become? Agamemnon, the many Agamemnons, Pericleses, and their Greece: all is gone now to some ruined fragments, dumb, mournful wrecks and blocks; but the Books of Greece! There Greece, to every thinker, still very literally lives; can be called up again into life. No magic *Rune* is stranger than a Book. All that Mankind has done, thought, gained or been: it is lying as in magic preservation in the pages of Books. They are the chosen possession of men.

Do not Books still accomplish *miracles*, as *Runes* were fabled to do? They persuade men. Not the wretchedest circulating library novel, which foolish girls thumb and con in remote villages, but will help to regulate the actual practical weddings and households of those foolish girls. So 'Celia' felt, so 'Clifford' acted the foolish Theorem of Life, stamped into those young brains, comes out as a solid practice one day. Consider whether any *Rune* in the wildest imagination of Mythologist ever did such wonders as, on the actual firm Earth, some Books have done! What built St. Paul's Cathedral? Look at the heart of the matter, it was that divine HEBREW Book,—the word partly of the man Moses, an outlaw tending his Midianitish herds, four

thousand years ago, in the wilderness of Sinai! It is the strangest of things, yet nothing is truer. With the art of Writing, of which Printing is a simple, an inevitable and comparatively insignificant corollary, the true reign of miracles for mankind commenced. It related, with a wondrous new contiguity and perpetual closeness, the Past and Distant with the Present in time and place; all times and all places with this our actual Here and Now. All things were altered for men; all modes of important work of men: teaching, preaching, governing, and all else.

Once invent Printing, you metamorphosed all Universities, or superseded them! The Teacher needed not now to gather men personally round him, that he might *speak* to them what he knew: print it in a Book, and all learners, far and wide, for a trifle, had it each at his own fireside, much more effectually to learn it!—Doubtless there is still peculiar virtue in Speech; even writers of Books may still, in some circumstances, find it convenient to speak also,—witness our present meeting here! There is, one would say, and must ever remain while man has a tongue, a distinct province for Speech as well as for Writing and Printing. In regard to all things this must remain; to Universities among others. But the limits of the two have nowhere yet been pointed out, ascertained; much less put in practice: the University which would completely take in that great new fact, of the existence of Printed Books, and stand on a clear footing for the Nineteenth Century as the Paris one did for the Thirteenth, has not yet come into existence. If we think of it, all that a University, or final highest School can do for us, is still but what the first School began doing,—teach us to *read*. We learn to *read*, in various languages, in various sciences; we learn the alphabet and letters of all manner of Books. But the place where we are to get knowledge, even theoretic knowledge, is the Books themselves! It depends on what we read, after all manner of Professors have done their best for us. The true University of these days is a Collection of Books.

On all sides, are we not driven to the conclusion that, of the things which man can do or make here below, by far the most momentous, wonderful and worthy are the things we call Books! Those poor bits of rag-paper with black ink on them; from the Daily Newspaper to the sacred Hebrew Book, what have they not done, what are they not doing? For, indeed, whatever be the outward form of the thing (bits of paper, as we say, and black ink,) is it not verily, at bottom, the highest act of man's faculty that produces a Book? It is the *Thought* of man; the true thaumaturgic virtue; by which man works all things whatsoever. All that he does, and brings to pass, is the vesture of a Thought. This London City, with all its houses, palaces, steam-engines, cathedrals, and huge immeasurable traffic and tumult, what is it but a Thought, but millions of Thoughts made into One; a huge immeasurable Spirit of a THOUGHT, embodied in brick, in

iron, smoke, dust, Palaces, Parliaments, Hackney Coaches, Katharine Docks, and the rest of it! Not a brick was made but some man had to *think* of the making of that brick. The thing we called 'bits of paper with traces of black ink,' is the *purest* embodiment a Thought of man can have. No wonder it is, in all ways, the activist and noblest.

ON THE ELIGIBILITY OF WOMEN TO THE HIGHER EMPLOYMENTS OF LIFE.

JOHN STUART MILL.

Among the objections urged to the fitness of women to enter these employments it will be said, perhaps, that the greater nervous susceptibility of women is a disqualification for practice, in anything but domestic life, by rendering them mobile, changeable, too vehement under the influence of the moment, incapable of dogged perseverance, unequal and uncertain in the power of using their faculties. I think that these phrases sum up the greater part of the objections commonly made to the fitness of women to the higher class of serious business. Much of all this is the mere overflow of nervous energy run to waste, and would cease when the energy was directed to a definite end. Much is also the result of conscious or unconscious cultivation; as we see by the almost total disappearance of "hysterics" and fainting fits, since they have gone out of fashion. Moreover, when people are brought up, like many women of the higher classes (though less so in our own country than any other) a kind of hot-house plants, shielded from the wholesome vicissitudes of air and temperature, and untrained in any of the occupations and exercises which give stimulus and development to the circulatory and muscular system, while their nervous system, especially in its emotional department, is kept in unnaturally active play; it is no wonder if those of them who do not die of consumption, grow up with constitutions liable to derangement from slight causes, both internal and external, and without stamina to support any task, physical or mental, requiring continuity of effort. But women brought up to work for their livelihood show none of these morbid characteristics, unless indeed they are chained to an excess of sedentary work in confined and unhealthy rooms. Women who in their early years have shared in the healthful physical education and bodily freedom of their brothers, and who obtain a sufficiency of pure air and exercise in after-life, very rarely have any excessive susceptibility of nerves which can disqualify them for active pursuits. There is indeed a certain proportion of persons, in both sexes, in whom an unusual degree of nervous sensibility is constitutional, and of so marked a char-

acter as to be the feature of their organization which exercises the greatest influence over the whole character of the vital phenomena. This constitution, like other physical conformations, is hereditary, and is transmitted to sons as well as daughters; but it is possible, and probable, that the nervous temperment (as it is called) is inherited by a greater number of women than of men. We will assume this as a fact; and let me then ask, are men of nervous temperment found to be unfit for the duties and pursuits usually followed by men? If not, why should women of the same temperment be unfit for them? The peculiarities of the temperment are, no doubt, within certain limits, an obstacle to success in some employments, though an aid to it in others. But when the occupation is suitable to the temperment, and even when it is unsuitable, the most brilliant examples of success are continually given by the men of high nervous sensibility. They are distinguished in their practical manifestations chiefly by this, that being susceptible of a higher degree of excitement than those of another physical constitution, their powers when excited differ more than in the case of other people, from those shown in their ordinary state; they are raised, as it were, above themselves, and do things with ease which they are wholly incapable of at other times. But this lofty excitement is not, except in weak bodily constitutions, a mere flash, which passes away immediately, leaving no permanent traces, and incompatible with persistent and steady pursuit of an object. It is the character of the nervous temperment to be capable of *sustained* excitement, holding out through long continued efforts. It is what is meant by *spirit*. It is what makes the high-bred racehorse run without slackening speed till he drops down dead. It is what has enabled so many delicate women to maintain the most sublime constancy not only at the stake, but through a long preliminary succession of mental and bodily tortures. It is evident that people of this temperment are particularly apt for what may be called the executive department of the leadership of mankind. They are the material of great orators, great preachers, impressive diffusers of moral influences. Their constitution might be deemed less favorable to the qualities required from a statesman in the cabinet, or from a judge. It would be so, if the consequence necessarily followed that because people are excitable they must always be in a state of excitement. But this is wholly a question of training. Strong feeling is the instrument and element of strong self-control; but it requires to be cultivated in that direction. When it is, it forms not the heroes of impulse only, but those also of self-conquest. History and experience prove that the most passionate characters are the most fanatically rigid in their feelings of duty, when their passion has been trained to act in that direction. The judge who gives a just decision in a case where his feelings are intensely interested on the other side, derives from that same strength of feeling the determined sense of the obligation of

justice, which enables him to achieve this victory over himself. The capability of that lofty enthusiasm which takes the human being out of his every-day character, reacts upon the daily character itself. His aspirations and powers when he is in this exceptional state, become the type with which he compares, and by which he estimates, his sentiments and proceedings at other times; and his habitual purposes assume a character moulded by, and assimilated to, the moment of lofty excitement, although those, from the physical nature of a human being, can only be transient. Experience of races, as well as of individuals, does not show those of excitable temperment to be less fit, on the average, either for speculation or practice, than the more unexcitable.

Supposing it, however, to be true that women's minds are by nature more mobile than those of men, less capable of persisting long in the same continuous effort, more fitted for dividing their faculties among many things than for traveling in any one path to the highest point which can be reached by it; this may be true of women as they now are (though not without great and numerous exceptions), and may account for their having remained behind the highest order of men in precisely the things in which this absorption of the whole mind in one set of ideas and occupations may seem to be most requisite. Still, this difference is one which can only affect the kind of excellence, not the excellence itself, or its practical worth; and it remains to be shown whether this exclusive working of a part of the mind, this absorption of the whole thinking faculty in a single subject, and concentration of it on a single work, is the normal and healthful condition of the human faculties, even for speculative uses. I believe that what is gained in special developement by this concentration, is lost in the capacity of the mind for the other purposes of life; and even in abstract thought, it is my decided opinion that the mind does more by frequently returning to a difficult problem, than by sticking to it without interruption. For the purposes, at all events, of practice, from its highest to its humblest departments, the capacity of passing promptly from one subject of consideration to another, without letting the active spring of the intellect run down between the two, is a power far more valuable; and this power women pre-eminently possess, by virtue of the very mobility of which they are accused. They perhaps have it from nature, but they certainly have it by training and education; for nearly the whole of the occupations of women consist in the management of small but multitudinous details, on each of which the mind cannot dwell even for a minute, but must pass on to other things, and if anything requires longer thought, must steal time at odd moments for thinking of it. The capacity indeed which women show for doing their thinking in circumstances and at times which almost any man would make an excuse to himself for not attempting it, has

often been noticed; and a woman's mind, though it may be occupied only with small things, can hardly ever permit itself to be vacant, as a man's so often is when not engaged in what he chooses to consider the business of his life.

I have said that it cannot now be known how much of the existing mental differences between men and women is natural; and how much artificial; whether there are any natural differences at all; or, supposing all artificial causes of difference to be withdrawn, what natural character would be revealed. I am not about to attempt what I have pronounced impossible; but doubt does not forbid conjecture and where certainty is unattainable, there may yet be the means of arriving at some degree of probability. The first point, the origin of the differences actually observed, is the one most accessible to speculation; and I shall attempt to approach it, by the only path by which it can be reached; by tracing the mental consequences of external influences. We cannot isolate a human being from the circumstances of his condition, so as to ascertain experimentally what he would have been by nature; but we can consider what he is, and what his circumstances have been, and whether the one would have been capable of producing the other.

Let us take, then, the only marked case which observation affords, of apparent inferiority of women to men, if we except the merely physical one of bodily strength. No production in philosophy, science or art, entitled to the first rank, has been the work of a woman. Is there any mode of accounting for this, without supposing that women are naturally incapable of producing them?

In the first place, we may fairly question whether experience has afforded sufficient grounds for an induction. It is scarcely three generations since women, saving very rare exceptions, have begun to try their capacity in philosophy, science or art. It is only in the present generation that their attempts have been at all numerous; and they are even now extremely few, everywhere but in England and France.

If we consider the works of women in modern times, and contrast them with those of men, either in the literary or the artistic department, such inferiority as may be observed, resolves itself essentially into one thing; but that is a most material one; deficiency of originality. Not a total deficiency; for every production of mind which is of any substantive value, has an originality of its own—is a conception of the mind itself, not a copy of something else. Thoughts original, in the sense of being un-borrowed—of being derived from the thinker's own observations or intellectual processes—are abundant in the writings of women. But they have not yet produced any of those great and luminous new ideas which form an era in thought, nor those fundamentally new conceptions in art, which open a vista of possible effects not before thought of, and found a new school. Their

compositions are mostly grounded on the existing fund of thought, and their creations do not deviate widely from existing types. This is the sort of inferiority which their works manifest; for in point of execution, in the detailed application of thought, and the perfection of style, there is no inferiority. Our best novelists in point of composition, and of the management of detail, have mostly been women; and there is not, in all modern literature, a more eloquent vehicle of thought than the style of Madame de Stael, nor, as a specimen of purely artistic excellence, anything superior to the prose of Madame Sand, whose style acts upon the nervous system like a symphony of Haydn or Mozart. High originality of conception is, as I have said, what is chiefly wanting.

OUR ELDERS.

BALDWIN BROWN.

Suffer me to say a few words to the aged about the culture of your spirit, that you may be happy and honored in the golden evening of your days. There are special qualities to be cultivated which prepare for old age, with its duties and ministries—duties and ministries which the patriarchs only can fulfil, and which this age most emphatically demands at their hands. And I shall speak in brief of three very ancient and venerable graces, which, while they should abound in us all, should over-abound in the aged, should flow over with a fulness which is fed from the infinite fulness of heaven. My friends, who have entered on a green old age, to whom God has given to see their children's children, and peace upon their Israel, see that you abound in faith, in hope, and, above all, in charity.

I. FAITH.—Each generation has to fight a battle, and a hard one. It has to get its foot firmly on the arena, with its new ideas, new views, new inspirations, new armour, new furniture for its work; and the elders who occupy the stage find its speech strange, almost barbarous. How fearfully bewildering must all the new doctrines of the scientific school sound to the man who has contented himself with holding the ground he had won by reading, thinking and working, twenty years ago! A man who, as he settles into old age, regards his opinion as finally fixed, and does not care to hear anything or to read anything which may modify them, is doing his very best to prepare for himself an ungenial, unhappy old age. Year by year he will find himself in a more unhomelike world. If he cares for anything going on around him, it will be to censure and to ban it; and he will bear, not a ripe and fruit-laden, but a dwarf and barren nature with him into eternity. Believe, dear old friends, I pray you, that the Spirit who in youth guided you some steps on beyond

the boundary lines of your fathers, and who has led you thus far, is the Angel who is guiding us. Believe that though there is much to sorrow over, much to condemn, in the word and the work of each generation, yet, on the whole, while Christ leads humanity, a progress is inevitable. These new words, new ideas, new tendencies, mean something real, and will be fertile in blessing after they have been purified and perfected by suffering; and they will have suffering enough, have no fear about that. God is their parent, not the Adversary. They have respect to anxieties and difficulties which are looming in the distance, which the young see clearly, but which are hidden from your dimmer sight; and to work for God, which has to be done under other, and it may be more perilous conditions, when you have passed up to reap the fruit of the work which you have done, on high.

Have faith, then, in the young age. Read their books. Try to understand lovingly and hopefully their aims, enlarge your hearts and understandings to take in the hope and the promise of their life, and your place will always be a happy and honored one at their head. You will be able to tame their impetuosity and to moderate their excess, while you strengthen, stimulate, and consecrate their progress. You will be weaving with your aged hands the golden links which bind the generations here, as you pass up to be a band to join the earthly company to the general assembly and Church of the first-born which is gathering there.

II. HOPE.—There is no sermon ever preached to a family, or in a family, like a Christian patriarch's death-bed. It remains in the memories of children and grandchildren, a convincing argument for immortality. They ought to see it in your words and bearing. In you, as the veils of sense grow thin, the justified, sanctified spirit ought to be seen, touched by the first glow of the coming glory; some light in the eye, some glow on the cheek, that is lit from no earthly sun. Make the unseen world your home, and let the home-longing be manifest in your daily conversation. Let all around you see that for you death is destroyed by the hope of the future to which it is the entrance. Let the desire to depart and to be with Christ animate and irradiate your life. As the treasures of this world slip from your tremulous hand, let your eye and your heart dwell on the enduring and eternal substance which is laid up as your inheritance on high. Let none be tempted to think that appears to you as a privation. Welcome the growing weakness and palsy of the powers, as the condition of their regeneration in the vigour of immortality. Believe that of everything which you are losing, a fairer counterpart is awaiting you. Friends, kindred, don't feel that you are forsaking them; you are but passing on before them for a moment to the home where all that is yours in Christ will be assembled at last. Let your whole attitude and aspect, as age whitens the hair and chills the blood, be that of an exile who has heard the

summons, and will soon be in the home-land, surrounded by all that he supremely loves. We want our elders to preach to us by their lives what the faith and the hope of a Christian are worth to a human spirit; how much of the joy of heaven may be tasted this side the river; how, as the outer man decays, the inner man may be growing to his glorious, immortal prime. The whole experience of life, when that first glow and spring of youth are gone, which make the very sensation of life a bliss, is a daily dying.

III. CHARITY.—It is the younger men, the men who are not rich, who are making their money by hard toil, who give most nobly in proportion to their means, and who give, too, time and labor, which is more precious to them than gold. By the time that a man who has set his heart on a large fortune has got it, in nine cases out of ten he has lost the power to use it nobly, and to enjoy it truly. Soul and body become equally dyspeptic, and are more occupied with their symptoms, and with arrangements for their comfort, than in the work which, while it would cost them something both of money and care, would be a blessing to their own souls and to their fellow-men. I pray you, rich elders, whose course in this world has been prosperous, to recall the past, and say, do you give at this moment in proportion to your possessions, one-half what you were wont to give when you were a young, and perhaps a struggling man, thirty years ago?

A true poet is not one whom the wealthy can hire, by money or flattery, to be a minister of their pleasures, their writer of occasional verses, their purveyor of table-wits; he cannot be their menial, he cannot even be their partisan; therefore, at the peril of both, let no such union ever be attempted.

A lodge should be to the Grand Lodge what an individual mason should be to his lodge—not a drone in the hive, but an active, zealous member; not a detriment, but an ornament. A lodge should be as jealous of its reputation and standing as a mason should be of his character and honor.

The mother-country of a mason is the world; within the circle of his compass is contained every thing that concerns mankind.

Freemasonry powerfully develops all the social and benevolent affections; it mitigates without, and annihilates within, the virulence of political and theological controversy; and it affords the only natural ground on which all ranks and classes can meet in perfect equality, and associate, without degradation or mortification, whether for purposes of moral instruction or social intercourse.—*Earl of Durham.*

EDITORIAL.

The "strife of tongues," in opposition to Masonry, breaks out periodically with the same invariable results. Some years since, when the venerable and widely known Evangelist, C. G. Finney published his remarkable series of articles in the *Independent*, it would have seemed to one not versed in the history of the masonic controversy, that the institution must be shaken to its foundations. Strangely enough the "mighty wind" did not make the most slender turret of the Masonic Temple tremble. The allegation of the Neophyte, who had taken one degree only, that the institution of Masonry is radically and intrinsically opposed to christianity, has fallen discredited and harmless.

Prof. Finney makes a singular admission on this subject. He tells us that after he had taken his first and only degree in Masonry, he made a profession of religion, and that when he visited the lodge afterward, he was called upon to pray twice at one session, and that he never visited the lodge again. Perhaps the latest and most spiteful developement of the species of monomania denominated Anti-Masonry, is in Michigan. The victim is a Methodist clergyman whose first spasm was produced by the impression that he did not receive as good a position as his talents merited, and he strangely inferred that because some of the men who directed the affairs of the church were members of the Fraternity, his ill fortune was attributable to the fact that he was not a Mason. He published a book "exposing" the system of which he knew no more than the "man in the moon," and found some sale for it. His subsequent career has been "onward." His intensely partizan spirit has rendered him utterly unfit for a pastor. Wherever he has gone the church has been subjected to the wrangling and divisions growing out of a constant assault upon the members of the order, till they and their friends were exhausted, and the support of the church devolved upon Anti-Masons.

Not content with assailing the order, no one in the communi-

ty is allowed to remain neutral, but are denominal "Jacks" if they do not join in the fray.

The result is that the Fraternity has reapt such prosperity during his pastorate in a town as never before. The last Conference finding it impracticable to longer tolerate such "Pastoral work," passed a resolution placing him on the superannuated list, because "his thoughts and labors under the influence of this constant excitement have become so largely devoted to a single class of topics, not directly involved in his work as a minister, that his ability as a pastor has become so impaired as to render him for that work really a superannuated man." The beauty of this action was, that of the 27 members of the Conference who participated in his case, none were Masons, and some supposed themselves radically opposed to the Institution, till this Ithuriel's spear showed them a real "Anti," when they readily determined that they were of "another sort." He protested that they had branded him as insane, and that he was not superannuated; but it was all over.

He is of course now fairly launched as a "martyr," and is editing a scurrilous sheet in which his personal experiences are detailed with disgusting tediousness and glaring perversions of one of the primitive virtues.

The real point in the case is, that he manages to make the "war" profitable. Before he entered this field he received on his merits as a minister, but a meagre support; now as a "Martyr" and "Apostle" of the "lost cause," he is well provided for.

In the June number we announced that hereafter the STAR would appear promptly on the first of the month, but as our patrons see we are entirely at fault in the present issue. The cause is substantially the same as in months past. Mr. F. N. Newman, publisher of the *New World* had become so involved that the paper was compelled to terminate its existence, and all work was stopped in the office. This occurred while we were absent from the city on a tour of the upper lakes, and on our return we made immediate arrangements to have it published elsewhere; but so much time had been consumed in the delay, that we are thrown into the middle of this month.

We have the succeeding number also under way, and by issuing the August and September numbers in one cover, we hope to get fully abreast of our work, and keep so.

We challenge comparison in the character of the matter of this number with any similar magazine in the country, and shall endeavor to make it better with each issue. We have sent bills to many of our subscribers and shall press payment of all arrears, as we need the money due for current expenses of the journal. We hope all who are apprised of the amount due, will make immediate payment.

